

ŚRĪVACANA BHŪSĀNA
of
PILLAI LOKĀCĀRYA

Edition with English Translation by

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FOREWORD

The *Śrīvacanabhuṣāṇa* of Śrī Pillai Lokācārya is a unique sacred scripture of Śrīvaishnavism, containing his thoughts connected with God, Soul and Matter and their mutual relation and means to salvation. Śrīvaishṇavācāryas who came immediately after Rāmānuja, centralised their thoughts on theological ideas on the basis of Śrī Rāmānuja's metaphysical thoughts. Pillai Lokācārya, on the basis of such earlier sayings, brought out this book. As he has strung a garland out of the gems of his predecessors' sayings it is aptly called the 'Śrīvacanabhuṣāṇam'.

To understand the post-Rāmānuja period of Śrīvaishnavism, this book is immensely helpful. In all it comprises 463 sayings. Tradition divided it into four 'prakaraṇas', and six topics viz, (i) Puruṣakāravaibhava (greatness of intercessor), (ii) Sādhanasya Gaurava (Greatness of 'means'), (iii) Adhikāri Kritya (Duties of *Prapanna*), (iv) Satgurupasevana (Dependence on the eminent Guru), (v) Abetukī Haridayā (spontaneous grace of the Supreme Lord) (vi) and Guror upāyatā (the role of Preceptor). The importance of this book is enhanced on account of a great commentary on the scripture by Maṇavāla Māmuni, who through eight disciples propagated Śrīvaishṇavism.

The quintessence of the scripture is that God moves Himself in rescuing souls from the bondage of *samsāra* and helps them to reach Him; hence it is not necessary to follow any means to get salvation.

The unique feature of the writings of Śrīvaishnava ācāryas of the post - Rāmānuja period is the adoption of a peculiar language, namely the 'Maṇipravālā'. It is a blend of Tamil and Sanskrit with the interchange of terminologies of both. After Rāmānuja, particularly, books connected with secret doctrines of Śrīvaishnavism, the *Rahasyagranthas*, were written in Maṇipravālā.

The emergence of the importance of 'Rahasyatraya mantras, (Aṣṭākṣara, Dvaya and Caramaśloka) is another noteworthy feature in the post - Rāmānuja period. In fact, Aṣṭākṣara and Dvaya could be traced from the Vedas (*Atharva Śīras* and *Kūṭhavallī*). The Caramaśloka is taken from the *Bhagavad Gītā* (Chapter 18). These

mantras are taken as the essence of the Vedic teachings about Tattvatraya (God, Soul and Matter). As the meanings of these mantras are based on esoteric principles, there arose the necessity to write detailed commentaries, quoting profusely from grutis, smṛtiś, Itibāsas, Purāṇas, etc. to demonstrate that like ideas have scriptural support. In the case of Caramaṅgloka, ācāryas of post - Kāmānuja period never hesitated to deviate from Śrī Rāmānuja's commentary on the Caramaṅgloka. In fact the Caramaṅgloka gained so much of importance that it was given an independent status. *Tanicaramam* is a work written by Pillai Lokācārya for specially treating the Caramaṅgloka. As the later ācāryas' teachings became mokṣa-oriented, they gave more importance to the Rahasya mantras than to the Vedic mantras.

In the *Śrīvacanabhuṣaṇa* great religious principles are summarised in a nutshell for example, “By the two qualities, namely tranquility and self-restraint, the ācārya comes within one's reach ; from having reached the holy mantra, the Lord comes within one's reach ; from having reached the Lord the land of attainment comes within one's reach” (*Śrīvacanabhuṣaṇa*, 97). A great luxurious Vedic religion with enormous complicated rituals and *upāsanās* is now reduced to a small field. The special feature of *Śrīvacanabhuṣaṇa* is the importance of ācārya-śiṣyabhāva, based on getting secret mantras. To institutionalise religion, Lokācārya codified the conduct of śiṣya and ācārya, and accepted that the *ācārya-abhimāna* (favour of ācārya) itself would lead to *mokṣa*, without the help of *Bhakti* or *Prapatti* (461 to 463). This is an important contribution by Lokācārya to Śrīvaishnavism.

Ācāryas of post-Kāmānuja period accept God himself as *Upāya* but an accomplished one, *Siddha Upāya*. Ācārya is in one respect, a *Siddhopāya*. In this respect Pillai Lokācārya quotes the idea of Vaḍuga Nambi that *Upāya bhāva* of Ācārya is not fully realised even by Kurthaṇvān and Mudaliāṇḍān, disciples of Rāmānuja. They are called 'Irukārayar' (double-faced) (411)

As the God is omnipotent and omniscient, there is no necessity for either *Bhakti* or *Prapatti*. By extreme thinking the ācāryas rejected the theory of both *Bhakti* and *Prapatti* as becoming means to salvation. They are taken as a pretext only, (*Vyāja mātram*) no

real means. The question raised by Lokācārya is, why the Śāstras prescribe Upāsanās? On this matter he says : "As the god gets connected in Upāya Daśā and Upeya Daśā, He only stands as a real Upāya" (127-128). *Bhakti* is mixed with *ahaṅkāra* and therefore it is rejected. *Prapatti* is also interpreted as accepting God as an *Upāya*. No human effort is included. But it is interesting to note that the *Bhakti* of Rāmānuja is not an ordinary one (popular *Bhakti*); but it is in the form of Upāsanās of the Upaniṣads. It is also possible for the three classes only (Traivariṇikādhibikāra) (See Śribhāṣya I-3-33). Śrī Rāmānuja also stresses Varṇāśramadharma as a helping hand in the development of *Bhakti*, which is accepted as a Mokṣa Sādhana (Śribhāṣya IV. 4 22.) Rāmānuja, as is evident in Śrivacanabhbūṣana (234) objected to Periyanambi's actions which violated the tradition of Varṇāśramadharma. But ācāryas of post-Rāmānuja period felt that *Mokṣa* should be within the reach of every one. Some of the episodes connected with Rāmānuja clearly demonstrate this point.

Rāmānuja identified the Brahman of the Upaniṣads with Nārāyaṇa of Subalopaniṣad (viii) (esha sarvabhuṭāntarāmā apahata-pāpmā-dīvyo deva eko Nārāyaṇah). So in the Godhood of Śrī Rāmānuja, personal and impersonal characters get fused. The post-Rāmānuja ācāryas give importance to the personal aspects on the analogy of human life, but without its defects. Though *Prapatti* is accepted by ācāryas as a means to *Mokṣa*, it differs in definition and prescription. As God Himself moves and takes the initiative, he fulfills His ambition by getting the soul to Him. Acceptance of God's movement or non-rejection is itself taken as *Prapatti*. In the post-Rāmānuja period, Śrīvaishnavism divided on account of *Prapatti*'s nature and functions.

To understand Pillai Lokācārya's doctrines, a study a Śrivacanabhbūṣana becomes absolutely necessary. Dr. Robert Lester, University of Colorado, after fully studying the works of Śrī Rāmānuja and of ācāryas in post-Rāmānuja period has translated Śrivacanabhbūṣana into English, which will certainly be of help to students of Viśiṣṭādvita philosophy, Indian and Foreign.

2nd July 1979
Madras.

Agnihotram Rāmānuja Tātachārya

P R E F A C E

Pillai Lokācārya has the credit of being the first teacher to write "Rahasya" texts, that is, books dealing with the meanings of the three esoteric mantras and allied secret instructions of the great teachers before himself. Of the eighteen Rahasya texts written by him, the *Śrīvacanabhūṣaṇa* is easily the grandest. Its name implies that it is intended to be an Ornament strung of the gem-like sayings of the great teachers of yore. This self-luminous "Ornament of sayings" written in a mixed language of Sanskrit and Tamil is made more resplendent by the magnificent commentary on it by another great teacher, Maṇavāla Māmuni.

It is no wonder that the *Śrīvacanabhūṣaṇa* with its gloss by Maṇavāla Māmuni attracted the attention of Dr. Robert C. Lester, who is teaching major Philosophy and Religions of India at the University of Colorado. He had been to Madras twice to study the Viśiṣṭādvaita Philosophy and the Tamil psalms of the Vaiṣṇava Ālvārs. On Rāmānuja, Śrīvaiṣṇavism and the doctrine of *Prapatti* Dr. Lester has contributed a paper in the *History of Religions*, University of Chicago, (V. ii. 1966 pp. 266-82) U. S. A more recent and solid contribution in the same field is Dr. Lester's *Yoga in Rāmānuja* (Adyar Library, 1975).

During his visits to Madras Dr. Lester was closely associated with Dr. V. Raghavan and the Kuppuswami Sastri Research Institute in his studies on Viśiṣṭādvaita. The Institute is therefore happy to publish Dr. Lester's edition of *Śrīvacanabhūṣaṇa* in Roman Script with English translation and annotation.

Dr. V. Raghavan, Honorary Director/Editor, Kuppuswami Sastri Research Institute, was mainly responsible for this publication,

and was also going through its proofs. He suddenly passed away on 5th April, when a major part of the work was printed. The Institute regrets that he is not alive to see the completion of the work.

Thanks are due to Sri Agnihotram Ramanuja Tatachariar for contributing the Foreword, and to Prof. A. Tiruvengadathan for assistance in reading the proofs ; Dr. Lester was associated with both of them at Madras. I also thank the Chimata Trust for the donation of Rs. 500 towards the publication, and the Srinivasa Gandhi Nilayam Press for undertaking to print the work.

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S. S. JANAKI
Curator

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Robert C. Lester

SRIVACANA-BHUSANA

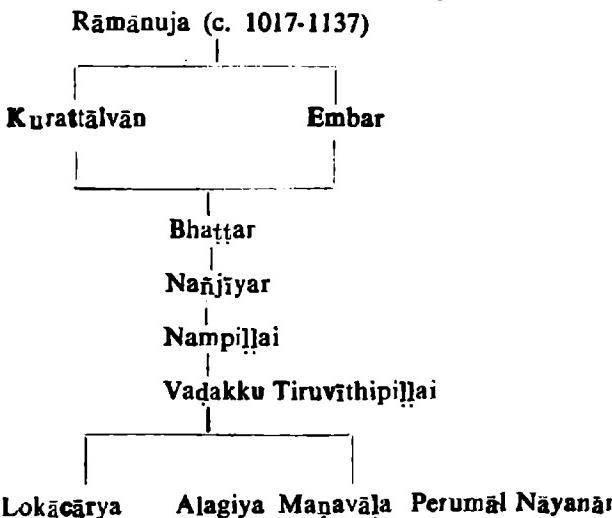
OF

PILLAI LOKACARYA

INTRODUCTION

Salutations to the teacher, Lokācārya, son of the respectable Kṛṣṇa,
giver of life to the jīva bitten by the serpent of saṃsāra !¹

Pillai Lokācārya (c. 1213 - 1323 A.D.) is a key figure in the definition of what comes to be known as Teṅkalai (Southern school) Śrīvaiśnavism. According to traditional accounts, he stands seventh in the line of teachers from the Bhāsyakāra, Rāmānuja :



What can be said of his life is embodied in the *Yatīndra Pravana Pralāyam*, which, as the title indicates², was written to laud the

- ¹ Anonymous *taniyan* or laudatory verse to Lokācārya.
- ² “The Greatness of the One Devoted to Yatīndra (Rāmānuja): the one devoted to Rāmānuja is Maṇavāla Māmuni. The work is composed by Pillai Lokam Jiyar.

greatness of Maṇavālā Māmuni, chief commentator of Lokācārya's works. Lokācārya's father, Vadakku Tiruvīthipillai, a brahmin, wrote the *Muppattārāyirappadி* or 36,000 commentary on Nammālvār's *Tiruvāimoli*, at the dictation of his teacher, Nampillai (also known as 'Lokācārya'). Pillai Lokācārya was born out of extraordinary circumstances. Vadakku Tiruvīthipillai, although married, lived the life of a brahmacārin. His mother complained to his teacher Nampillai that her son would have nothing to do with his wife. As a consequence, Nampillai had the girl sent to him and stroking her stomach, he blessed her. At the same time, he informed Vadakku Tiruvīthipillai not to give up his renunciation but to keep company with his wife lest people should speak unkindly of him. In due course, Vadakku Tiruvīthipillai's wife bore a son who was called 'Lokācārya Pillai, Son of Lokācārya'.¹ A second son, Alagiya Maṇavālā Perumāl Nāyanār, was born to this woman at the specific request of Nam Perumāl, the Lord of the Śrīraṅgam temple. This son died at an early age but not before producing an important treatise on the teachings of Nammālvār, the *Ācārya-hṛdayam*.

Neither Lokācārya nor his brother married, both living life-long as brahmacārins (and, indeed, the *Śrīvicanabhuṣaṇa* strongly favours such a life). Teaching at Śrīraṅgam, Lokācārya gathered numerous disciples, both male and female. Late in life, due to a Muslim invasion, he was forced to flee Śrīraṅgam, bearing the *utsava-mūrti* (processional image) of Śrīraṅganātha. A short time later, exhausted from travel, he died at the village of Jyotiṣkuḍi.

Lokācārya produced eighteen treatises, collectively known as the *Aṣṭādusa-rahasya* or "Eighteen Esoteric (or Secret) Teachings".² Of these, three are considered most important : (1) the *Tattvatrayam*

¹ The name is later transposed.

² *Tanitirumantiram*, *Tanidvayam*, *Tanicaramaślokaṁ*, *Tattvatrayam*, *Tattvasekharam*, *Parandapadi*, *Śriyahpatipadி*, *Yādr̥cchikapadி*, *Mumukṣupadி*, *Sārasaṅgraham*, *Sāracatuṣṭaya*, *Prameyasekharam*, *Prapanna-paritrāṇam*, *Arcirādi*, *Arthapañchaka*, *Śrīvacanabhuṣaṇa*, *Navavidhasambandham* and *Navaratnamālā*.

a summary of the nature of the three realities, sentient beings (*cit*), non-sentient matter (*acit*) and the Lord (*Isvara*), from the perspective of the Viśiṣṭādvaita Vedānta; (2) the *Mumukṣuppadi*, "manual for those desirous of *mokṣa*", elaborating three fundamental truths of the Śrīvaiṣṇava-sampradāya ; the Tirumantram or Aṣṭākṣara, *om namo nārāyaṇāya*, the mantra embodying the essence of the teaching of the Veda ; the Dvayamantram, *Śrīman-Nārāyaṇa caranau saraṇam prapadye, śrimate Nārāyaṇāya namah*, the mantra of *prapatti* ; and the Caramaṅglokaṁ or "Last Word" of Kṛṣṇa, *Bhagavadgitā* 18.66, clarifying that the Lord alone is the *mokṣopāya*:¹ and (3) the *Śrīvacanabhuṣanam* or "Ornament of Sayings". These three works together with the Ācāryahṛdayam and the commentaries on all four by Maṇavālā Māmuni comprise the authoritative corpus of Teṅgalai Śrīvaiṣṇavism.

Lokācārya is today referred to as an Ubhaya-Vedāntin, one who teaches the essence of both (*ubhaya*) the Sanskrit and the Tamil traditions. Actually, he synthesizes elements of three traditions : the Vedānta of Rāmānuja, the mystical, devotional outpourings of the Ālvārs and the teachings of the Pāñcarātra Āgamas. The style and the content of his writings show him to be especially concerned to communicate Vaishnavism to the uninitiated masses of South India. He writes in what is called the *manipravāla* style, mixed Sanskrit and Tamil—essentially Tamil in which the Sanskrit words are committed to Tamil grammatical forms. Some of the teachings expounded by Lokācārya were also held by the elders of his time, such as Nampillai, Periyavācchānpillai and Vadikku Tiruvīthipillai, but they gave expression to these ideas only in commentaries. Lokācārya was the first to write independent treatises, presenting the Vedānta in the vernacular language. Given this fact and his views on caste (discussed below), he can be considered something of a social revolutionary.

¹ *Tattvatrayam* and *Mumukṣuppadi* have been translated into English by M. B. Narasimha Iyengar and published by the Educational Review Book Depot, Madras, 1966 and 1962.

There are two incidents which strongly suggest that he was significantly innovative. The first of these is recorded by Maṇavāla Māmuni in his Introduction to the *Śrīvacanabhuṣṭana*, as he relates how Lokācārya came to write this work. Maṇavāla speaks of a certain man of Maṇṇāṛbakkam, near Kāñchīpuram (no personal name is given), who had a dream in which he was instructed in certain secret teachings by Varadarāja, the god of Kāñchīpuram, and then told to go to Śrīraṅgam. At Śrīraṅgam the man happened to overhear Pillai Lokācārya, who to his surprise was teaching his disciples the very truths that Varadarāja had revealed in the dream. A short time later the man had another dream in which Varadarāja instructed him to request that Lokācārya commit these teachings to writing since they had not been given before. The second incident is recorded in the *Yatindrapravaṇaprabhāvam*. Here we are told that after the appearance of the *Śrīvacanabhuṣṭana*, some prominent members of the Śivaiṣṇava community publicly objected to Lokācārya's teachings concerning the Bhāgavatas (those who stand in right relationship to the Lord). Lokācārya argues that the Bhāgavata transcends caste and even though he or she may be of the lowest caste, such a one is to be given the highest honor and service. The story goes that the complaint was taken up by Alagiya Maṇavāla Perumāl Nāyaṇār, in the presence of the Lord of Śrīraṅgam temple and the Lord Himself, through the priest, vindicated Lokācārya before the Vaiṣṇava community.

The central teaching of the *Śrīvacanabhuṣṭana* is that the Lord, Himself and only, through the mediation of the ācārya, is the means to the ultimate well-being of the soul ; that, to this end, nothing is required of the soul except recognition of its essential nature and non-refusal of grace, and even these are the result of grace.

The authoritative texts for this teaching are the *Rāmāyaṇa* and the *Mahābhārata*—these itihāsas clarify the meaning of the Vedānta. Lokācārya also quotes liberally from the songs of Ālvārs, especially those of Nammālvār's *Tiruvāimoli*. Ālavandār's *Stotraratna* and the *Jitante Stotra* are referred to at several points, but there are no specific references or allusions to the teachings of Rāmānuja.

According to Lokācārya, the principal function of the *Rāmāyaṇa* and the *Mahābhārata* is to reveal the Lord as Himself

the *upāya* (the means) as well as *upeya* (the goal) for the soul and to reveal the Goddess as *puruṣakāra* (mediatrix) between the soul and the Lord. In numerous instances, the Lord as Rāma and as Kṛṣṇa shows Himself as *upāya*. Sītā reveals in herself the qualities necessary to *puruṣakāra*-hood, namely mercy, dependence upon the Lord and not being subservient to any one other than the Lord.

The problem of human life is set by the fact that the *jīvātman* (embodied soul), on the one hand, has accumulated numerous defects from which it cannot get free, and the Lord, on the other hand, is committed by His own will to reward and punish karma. The Lord desires communion with the soul, but cannot accomplish it. His concern for the welfare of the soul knows no bounds. Though surrounded with splendor in Vaikunṭha, the Lord is without pleasure as His mind is always with those in bondage. Unable to bear the divorce between Himself and souls, He gives them bodies and organs of understanding and communication ; He goes and dwells within them, embracing them like a mother embracing her sleeping child. To the soul, He may seem indifferent, but in actuality, He is trying every means of rescue, searching for one defect that can be exaggerated into a virtue, taking any opportunity to even imagine some small goodness which may be an excuse for His grace (381) Forgetting His perfection and independence. He comes tangibly into the midst of souls through His *arcāvatāra* (His presence in the icon) (38). In His *para*, *vyūha* and *untaryāmi* forms He is inaccessible like distant waters, beyond or beneath the earth ; His *avatāras* as Rāma and Kṛṣṇa have come and gone ; only as *arcāvatāra* in the temples is He easily accessible like water in deep pools (39). Even so, He cannot penetrate the *ahamkāra* surrounding the soul.

The soul desires communion with the Lord, but cannot rise above its karma. Without realising it, even the efforts which it makes toward reaching the Lord, those which scripture says are the means (*upāya*), stand against this attainment. By essential nature, the soul is *seṣa* to the Lord, slave (*dāsa*) or servant (*adiyān*) existing only for the Lord's enjoyment :

Knowledge and bliss are also (qualities) of the self, but
its distinguishing quality is *dāsyam*. (73)

When the bonds caused by *ahamkāra* are broken, the
eternal name of the soul is *adiyān*. (77)

The Lord is *sesi*, master, One to serve whose purposes everything else exists. Thus, the soul's supreme well-being lies in surrendering everything to the Lord ; but this essential relationship is disallowed by karma. As long as the soul acts as if its well-being depends upon its own efforts, the Lord can do nothing but respond as a judge to its karma. And, no karma is great enough to warrant attainment of the Lord. In fact, it is not a matter of greatness—the attainment of the Lord depends simply on the soul's recognition of its own nature and this nature is denied by every self-assertion.

The situation requires mediation, an agent or go-between (*puruṣakāra*). Thus the Goddess steps between the judging father and the errant child to expose the karma-relationship for what it truly is, to assist the soul to relax, to surrender pride and self-effort and to call forth the Lord's tenderness. Scripture offers examples of the Goddess' mediating power, for instance, Sīrā, although she had the power to destroy them, mediated on behalf of the demonesses who held her captive at the request of Rāvaṇa, telling Hanumān not to harm them ; again, she mediates for Vibhīṣaṇa by suggesting that he surrender himself to Rāma, requesting protection. Her power to mediate is passive, by her mercy she attracts the Lord.

The Goddess is the great model of mediation. In practical application, it is the ācārya or teacher who mediates on behalf of the soul and the Lord. The Lord Himself took this role as Kṛṣṇa, mediating between the Pāṇḍavas and the Kauravas, and mediating between Himself and Arjuna to whom as ācārya, He gave the great teaching, the "Last Word" (*caramaslokam*), to the effect that He alone is the means.

"—there is no way except the affection of the ācārya (*ācāryābhimāna*) for him whose self-conceit blocks the affection of the Lord." (443)

The ācāryā is not himself the means ; he is only the instrument or channel of the Lord's grace.

"—the soul's essential attributes arise not from ourselves nor from others but by the grace of the Lord which comes by means of the grace of the true ācārya." (243)

The ācārya holds the key to self-knowledge (*atmajñāna*) as he transmits the holy mantra (*tirumantiram*), the *Aṣṭakṣara*, *om namo Narāyanaya*:

- “The direct meaning of ‘ācārya’ is “one who teaches the great holy mantra, which removes *samsara*.” (315)
- “...from having reached the ācārya, the holy mantra comes within one’s reach ; from having reached the holy mantra, the Lord comes within one’s reach and from having reached the Lord, the land of attainment (Vaikunṭha) comes within reach...” (97)

A mediator or ācārya is not absolutely necessary, as is evidenced by the fact that among the Ālvārs only Madhurakavi had an ācārya (namely, Nammālvār). However, the Ālvārs were exceptional individuals ; most embodied souls are incapable of surrendering themselves without assistance. Even seeking out an ācārya can be a source of pride and self-effort ; it is better that the ācārya himself takes the initiative, showering his affection (*abhimāna*) on the soul.

Surrender, throwing oneself down at the feet of the Lord (*prapatti*), is the natural disposition of the soul. It is essentially self-knowledge (*atmajñāna*) and submission to being protected (*rakṣyatva-arumati*) and these are natural to the soul rather than added thereto by effort. *Prapatti* is thus not a means, and in as far as the embodied soul takes it as a means, the act is one of the defects which the Lord accepts or overlooks in taking the soul to Himself. There is no possibility of meritting grace ; on the contrary, it is the very demerit of the soul which commends it to grace. The problem of other means than the Lord, such as *bhakti* or *upāsana* facilitated by *karma* and *jñāna*, is that they encourage reliance on some kind of merit and are thus opposed to essential nature. Scripture (the Vedānta-texts) prescribes such means only in order to get the attention of wayward souls—like offering sugar-coated pills to the diseased.

That *prapatti* is the appropriate posture of the embodied soul and is effective for all persons irrespective of their ignorance, knowledge, devotion or station in life, is shown by numerous

examples in scripture ; Draupadī, Vibhīṣaṇa, the gopi Chintayanti, the bird Jāṭāyus, the elephant Gajendra, Lakṣmaṇa, etc. *Prapatti* is easy :

Being as it is, the effect of the soul's nature and suitable to the essential nature, it is easy, since it is accomplished by renunciation alone...(135)

Prapatti is easy because there are no limitations upon it as to time place or circumstances under which it is performed. Anyone is qualified, and, in fact, those who have the least to commend them, those humbled by the circumstances of their birth and their lack of learning, are far more likely to attain the Lord than those of high birth and great learning. *Prapatti* is easy, because the same Lord who is the goal of the soul, is also the means.

The Lord Himself turns the soul around, away from worldly pleasures and toward Himself. He accomplishes this at a particular time and place for each soul because He waits for an excuse, an opportunity to magnify some small, unintended goodness (*yādṛcchikasukṛta*) as the basis of His rescue. Perchance a woman going to market happens to pass the temple, or a farmer chasing his cow, accidentally goes around His shrine, a gardener watering flowers unintentionally drops water on a tulasi plant. The proceeds of grace begin to show like sprouts in a field where no one planted seeds. The embodied soul becomes restless in *samsāra*, begins to ask questions about its origin and destiny and turns however slightly toward the Lord. Seeing the Lord (which is easy in His *arcāvatāra*) the soul begins to reflect on its ignorance and imperfection and the qualities of tranquillity (*sama*) and self-restraint (*dama*) begin to develop. From all this, the soul is attracted to the *ācārya*, the facilitator of *prapatti*.

The essential posture of the *prapanna* toward the *ācārya*, as toward the Lord and the Lord's people (the Bhāgavatas), is unflagging affectionate service (*kaiñkarya*). The true *ācārya* is full of compassion and empty of pride as he looks to his own teacher and the Lord rather than himself as the source of goodness. The *prapanna*, responding to his favour sees him as mother, father, wife,

sons, wealth, the mantra, the god, the fruit and the means. All of the duties, disciplines and rituals which others perform as necessary to mokṣa, the prapanna undertakes, not as a means, but as service in grateful response to the favour of the ācārya and the Lord. The nature of this service is dictated by *varṇāśrama-dharma* and the instructions of the ācārya. It is natural and uplifting rather than demeaning as the prapanna is gradually released from striving after reward and fearing punishment or failure.

Service of the ācārya grows into service of the Lord and service of the Lord blossoms into service of the Bhāgavatas. The Bhāgavata is any person who lives and serves in the grace of Lord. His status is determined not by name, caste, family or village, but solely by his relationship to the Lord. There are many who go about wearing the outward markings of the Bhāgavata, but like burnt-cloth they will be blown apart by the first winds of aversion of the Lord. A true Bhāgavata should be honored and served as equal to the ācārya and even superior to the Lord, in as much as his influence upon others is liberating. The greatest obstacles to surrender are pride and sensuality, casteism and offence to Bhāgavatas. The latter two derive from the former and are often closely related. Caste has nothing to do with one's status in the eyes of the Lord. Those of high birth who cast aspersions on Bhāgavatas who happen to be of low birth commit an intolerable offence. Scripture is full of examples of persons of low caste or even non-humans being graced by the Lord - witness Vidura, Dharmavyādha, Śabarī, Cintayantī and Jaṭāyus. The Lord Himself has more than once manifested Himself in a low-caste form (Lokācārya does not explicitly say so, but as his brother Alagiya Maṇavāla Perumāl Nāyanār points out obvious examples are Kṛṣṇa, a cowherd and Nammālvār, a Sudra). Living in grace does not promote frivolity or immorality. On the contrary, the Bhāgavata not only refrains from what scripture prohibits but refrains as well from the pleasures scripture permits; for instance, the Bhāgavata refrains not only from illicit sexual relations but also from those which *dharma* permits. The grace of the Lord, mediated through the ācārya inculcates in the disciple, non-violence, non-stealing, non-lying and the non-grasping of others' wives. A true disciple renounces all worldliness and association with those who are oriented toward the world.

The *Śrīvacanabhuṣāṇa* is not a systematic treatise ; it is more a collection of discussions on various topics. Sometimes the logic of the relationship between one topic and another is set forth and sometimes it is not; for instance, the transition from the Goddess as *puruṣakāra* to the ācārya as *puruṣakāra* is never explicitly stated. Nonetheless, there is a basic consistency in Lokācārya's theological position.

It may appear problematic that certain things are required of embodied souls, such as self-knowledge, surrender and the taking of an ācārya, and yet that no human effort conditions the Lord's grace. This kind of question is raised in a number of different contexts. The answer consistently is that all that which appears to require self-effort, self-assertion, is in actuality the action of the Lord—the entire drama of bondage and liberation is the Lord's own doing and enjoyment. The Ālvārs pose a problem in this regard as they appear to strive toward attaining the Lord. Lokācārya argues that this is only the Lord moving them to greater heights of devotion and service. A more difficult issue arises when one asks, " If salvation is by grace alone, why is it only for certain souls at certain times ? Why not for all souls at one instant?" One answer to this query is simply that the salvation of the soul is the Lord's enjoyment and the Lord enjoys as He wills. The response that Lokācārya seems to prefer that the Lord waits for an excuse—He moves on the basis of unintended good deeds (*yādṛcchika sukṛta*). This may amount to saying that the matter is beyond our understanding. Indeed, Lokācārya argues, one should look to what is before him (water in the hand), namely the *arcāvatāra* and the ācārya, rather than that which is far removed (water in the clouds or rivers), namely the Lord Himself.

The Ālvārs pose other problems for Lokācārya. First, they, on numerous occasions, bless the Lord or seek to protect Him with *māṅgalāśāsanā* (protective benediction), an action which would seem inappropriate for a *sesa*. But he points out that there are numerous examples of such protectiveness, such as Guha and Lakṣmaṇa attempting to protect Rāma, and, it is no more than the natural spontaneous outpouring of one who seeks the continued welfare of the Lord upon whom his life so crucially depends. Another difficulty posed by the experiences of the Ālvārs is the fact

that these prapannas speak of moments of mutual love between the soul and the Lord-equality in embrace, even loss of essential identity as *Sesas*, in the ecstasy of divine experience. Lokācārya's conclusion is that, indeed, at a certain stage, even *sesatva* becomes restrictive, like the ornaments of a lady when her lover would embrace her. *Seṣa-seṣi* is transformed into fully mutual enjoyment and this is not to be considered as perverse or detrimental to the well-being of the soul. Once the way is opened by the surrender of the soul, the Lord takes the soul, body and all-lovers embracing do not mind sweat and dirt on the body.

It may be useful in estimating the extent of Pillai Lokācārya's contribution to Vaiṣṇava thought, to briefly compare the main feature of his theology with the theology of Rāmānuja, one hundred and fifty years earlier. Rāmānuja's chief aim is to establish that the Vedānta teaches the highest Brahman as *saguṇa*, Supreme Person (*paramapuruṣa*), and the individual soul and the non-sentient universe as the body of the Supreme (*sarīra-sarīri-bhāva*), distinct yet not separate, the soul existing as *seṣa* to the Lord who is *seṣi*. Following the Upaniṣad-s and the *Bhgavadgitā*, he teaches that the goal of the soul is enjoyment of the Lord (*bhagavadanubhava*) and the means (*upāya*) to this enjoyment is knowledge which has reached the form of bhakti (*bhaktirūpāpānnamjñānam*). This bhakti has the form of meditation (*upāsana* or *dhyāna*) and is assisted and supported by the performance of certain karmas :

And the only means to obtain Brahman has been stated to be intense devotion which has the form of continuous meditation which has reached the state of vivid perception immeasurably and overwhelmingly dear, accomplished by firm adherence to bhakti supported by one's own karma, based on knowledge of the real obtained from scripture.¹

This bhakti is not the direct means to the attainment of Brahman. The soul must be chosen by the Lord (*Kaṭha Upaniṣad* 2. 23) ; but the Lord chooses only those who are extremely dear to Him by the fact of their devotion. Rāmānuja expounds a doctrine of co-operative grace. The Lord is ultimately in control, but He

¹ Rāmānuja, *Vedarthaśaṅgraha*

controls as the One who permits or consents (*anumātr̄*). He permits those who are well disposed toward Him to increase in bhakti and He permits those who are ill disposed to fall away even further. We may say that Rāmānuja holds human effort and divine grace in tension with each other. As bhakti requires a knowledge of the Vedas and the performance of Karmas peculiar to the twice-born castes, the Śudra and others are excluded from the possibility of attaining to Brahman.

Lokācārya builds on Rāmānuja's doctrines of the Supreme Person and *sesa-sesi-bhāva*, but immensely enhances the status of the Lord. Śeṣa is now defined as *dāsyā* (slave), primacy is given to the Lord's enjoyment of the soul rather than the soul's enjoyment of the Lord, and the Lord Himself is the sole and entire means by which He is to be obtained. The goal of the soul is service of the Lord (*bhagavatkainkarya*) rather than enjoyment of the Lord (*bhagavadanubhava*). The posture of the soul toward the Lord is surrender rather than energetic effort in the performance of karma and meditation. Vivid mental perception of the Lord in yoga gives way to the actual and full presence of the Lord in the *arcāvatāra*. Rāmānuja envisages the role of the ācārya as that of one who gives instruction in the Vedas and the modes of meditation therein prescribed. For Lokācārya, the ācārya is a much more powerful figure, a mediator (*puruṣakāra*) between the soul and the Lord, one whose primary task is to instruct in the secrets (*rahasya*) carried by the Holy mantra (*tirumantram*). Rāmānuja speaks of neither the Goddess nor the ācārya as *puruṣakāra* and his prescriptions for the well-being of the soul do not include māntric rahasyas. Lokācārya opens the way to salvation for all persons, whereas Rāmānuja's *upāya* was intended only for the twice-born.

This summary comparison of Rāmānuja and Lokācārya is brief and no doubt leaves loose ends, but may serve to point out that Lokācārya's theology represents a significant development beyond that of Rāmānuja. The key differences appear to derive from the scriptural sources upon which each of them relies. Rāmānuja is a Vedāntin, in the strict sense of the term, and a Bhaktiyogin-he relies almost exclusively upon the Upaniṣads and the *Bhagavadgītā*. Lokācārya is a Bhāgavata and a prapanna-his primary sources are the *Rāmāyaṇa*, the *Mahābhārata*, the hymns of

the Ālvārs, and, standing in the background, the Pāñcarātra Āgamas. Even his use of the *Rāmāyaṇa* and the *Mahābhārata* is inspired by the hymns and the Āgamas.

Lokācārya does not subdivide the *Śrīvacanabhūṣaṇa* by topics or chapters. The reader may find the following topical outline of use in overviewing the work. I have given only the major sub-topics under each primary heading.

1-14 : The Importance of the *Rāmāyaṇa* and the *Mahābhārata*.

6-13 : *Puruṣakāra*

14 : *Upāya*.

15-22 : The Defects of the Embodied Soul and Their Acceptance Through *puruṣakāra* and *upāya*.

23-33 : No Special Conditions for *Prapatti*.

24 : Except One, the Ultimate Object.

34-40 : *Arcāvatāra*, the Appropriate Object.

41-54 : The Three Persons Fit to Perform *Prapatti*.

47-54 : The Bhakti of the Ālvārs.

55-150 : *Prapatti* is Not a Means

60-69 : Only *ātmajñāna* and non-denial are necessary.

73-79 : These are of the essential nature of the soul.

80-19 : No self-exertion is necessary.

115-133 : The Danger of Other Means.

134-150 : *Prapatti* is easy.

151-159 : The Need for Mediation.

160-176 : The Love-Relationship Between Soul and Lord.

177-191 : There is no Goodness Except the Lord's.

192-243 : The Bhāgavata.

192-204 : Offence against Bhāgavatas.

205-223 : No caste-requirement for receipt of grace.

221-226 : Bhāgavatas to be treated with great respect.

226-242 : Bhāgavata-status transcends caste.

243 : Advice to those who would be Bhāgavatas.

244-258 : *Mangalāśāsanam*-Appropriate to and Compatible with Essential Nature.

249-256 : Ālvārs are prominent examples.

259-274 : Developing the *Atmaguṇa-s*.

259-262 : Association with Bhāgavatas is beneficial.

263-274 : The orientation and fate of those who are ill disposed.

275-287 : *Kaiñkarya* to the Lord and the Ācārya.

288-294 : The Stages Leading up to *Kaiñkarya*.

295-367 : The Ācārya, the Śiṣya and their Relationship.

295-307 : The attributes of a *prapanna*.

308-320 : The attributes of the ācārya.

321-367 : The ācārya-śiṣya relationship.

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SRIVACANA-BHUSANA
THE ORNAMENT OF SAYINGS

1. Vedārtta maṛutiyiṭuvatu smṛuti-itihāsa-purāṇaikalālē.
1. The meaning of the Veda-s is brought to completion by means of the Smṛti-s, Itihāsa-s and Purāṇa-s.
 2. Smṛutiyālē purvapākattilarttam aṛutiyiṭakkaṭavatu; maṛṭai yiraṇṭilum uttara pākattilarttam aṛutiyiṭakka-ṭavatu.
- 2 The meaning of the earlier portion (of the Veda-s) is established by Smṛti; the meaning of the later portion is established by the other two (Itihāsa-s and Purāṇa-s).

The earlier portion is the Karma-Kāṇḍa or that dealing with rituals; the latter portion is the Jñāna-kāṇḍa or Vedānta, dealing with knowledge. Lokācārya addresses himself to the meaning of the latter.
3. Ivai yiraṇṭilum vaittukkondu itihāsam prabalam.
3. Of these two (Itihāsa-s and Purāṇa-s), Itihāsa-s are more important.
4. Attālē atu muṛpaṭṭatu.
4. On account of this, they are placed first (in the compound).
5. Itihāsaśreṣṭhamāna śrīrāmāyaṇattāl cīraiyiruntavalēṛ-ṛāñ collukīṛatu; mahābhārattatāl tutuponavaṇēṛṛāñ collukīṛatu.
5. In the most excellent Itihāsa, the *Rāmāyaṇa*, is stated the greatness of the one-who was imprisoned; in the *Mahābhārata* is stated the greatness of the one who went as messenger.

The central focus of the *Rāmāyaṇa* is the Goddess Sītā who was imprisoned by Rāvaṇa. The central focus of the *Mahābhārata* is Krishna who went as messenger to Duryodhana on behalf of the Pāṇḍavas.

6. Ivaīyirāṇḍālum puruṣakāraivaibhavamum upāyavai-bhavamum collirāyirru.
6. These two (Itihāsa-s) establish the greatness of the *puruṣakāra* and the greatness of *upāya*.
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- Puruṣakāra, ‘the maker of the puruṣa’, signifies the mediator between the soul and the Lord; *upāya*, ‘the means’ to *mokṣa*.
7. Puruṣakāraṁāmpotu krupaiyum pāratantryamum ananyārhatvamum veḍum.
7. (The qualities) essential to the *puruṣakāra* are mercy, dependence (upon the Lord) and not being subservient to another (other than the Lord).
8. Piratti muṛpaṭappirintatu taṇṇutaiya krupaiyai veliyiṭukaikkāka. Naṭuvir pirintatu pāratantryattai veliyiṭukaikkāka. Anantaram pirintatu ananyārhatvat-tai veliyiṭukaikkāka,
8. The Goddess' first separation revealed her mercy. Her dependence (on the Lord) is revealed in the middle separation. The final separation revealed her not being subservient to another.

Sītā is separated from Rāma three times ; (1) when abducted by Rāvaṇa and taken to Śri Laṅkā; (2) when Rāma sent her to the forest to undergo the fire-ordeal ; and (3) when she left the earth at the end of the *avatāra*. She shows mercy by not excercising her power over the demons who have imprisoned her. She shows

dependence on her Lord by being obedient to Him without question when He suggests that she might be impure by reason of her imprisonment. Finally, she shows herself as not being subservient to anyone other than her Lord when she desires to leave the earth and Rāma at the time the *avatāra* is finished.

9. *Samgleṣa viśleṣaṅkalirāṇṭilum puruṣakāratvam* to *gṛ̥gum*.
9. Puruṣakāra-hood is manifested in both union and separation.
10. *Samgleṣa tacaiyil īvaraṇaiittiruttum ; viśleṣatacayiil cetanaiñit tiruttum.*
10. In the state of union (of the Goddess and the Lord), there is rectification of the Lord ; in the state of separation, there is rectification of sentient beings.

While in union with Her Lord, the Goddess influences the Lord on behalf of the soul ; while separate from the Lord She influences the soul to move toward the Lord.

11. *Iruvariyum tiruttuvatum upadeśattale.*
11. The rectification of both (the Lord and the soul) is by means of counsel.

The Goddess influences only by counsel, not by command.

12. *Upadeśattale iruvaruṭaiyavum karmapāratantryaṁ kulaiyum.*
12. By counsel, the dependence on karma of both (the Lord and the soul) is removed.

Apart from the mediation of the Goddess, the embodied soul (*jīvātman*) believes its welfare to depend upon good and bad deeds (karma-s) and the Lord stands committed to reward and punish such karma. The good counsel of the Goddess assists the soul and the Lord in laying aside this karma-relationship.

13. Upadeśatīle mīlātapotu cetanāṇī arūjale tiruttum, iṣvaraṇī alakāle tiruttum.
13. If not rectified by counsel, the soul is rectified by grace ; the Lord is rectified by (the Goddess') beguiling charms.
14. Aṛiyāta varṭṭāṇkāliyaṭaiya aṛivittu ācārya kṛutyat-taiyum puruṣakāra kṛutyattaiyum upāya kṛutyattaiyum tāṅ : yēriṭṭuk kclīkaiyale mahābhāratattil upāya vaibhavamum collirāyīṛu.
14. The greatness of *upāya* is demonstrated in the *Mahābhārata* by Kṛṣṇa's taking upon Himself the duty of ācārya, making known completely the meanings which were unknown and (showing Himself) as *puruṣakāra* and *upāya*.

As ācārya, Kṛṣṇa is teacher, mediator and means for Arjuna, instructing him, mediating between Himself and Arjuna and showing Himself to be the only means to ultimate well-being.

- 15 Puruṣakārattukkum upāyattukkum vaibhavamāvatu doṣattaiyum kuṇahāniyaiyum pārttu upekṣiyātavaļa-vāṇīkke ankikarattukku avai taṇṇaiye paccaiyākkukai.
15. The greatness of *puruṣakāra* and *upāya* lies in not merely disregarding (the soul's) defects and lack of merit, but also in making these the very basis for the acceptance (of the soul).
16. Iraṇṭu miraṇṭuṇ kulaiyavenumeṇṭirukkil iraṇṭuk-kumiraṇṭum uṇṭayiṛatām.
16. If it be said that it is necessary to remove both of these (the defects and lack of merit), then both become (the Lord's).

If the Lord refuses to accept the soul with its defects and lack of merit, then the Lord Himself suffers defect and lack of merit.

17. Irāṇṭūn kulaintateṇṛ irukkil ittalaikkiranṭum uṇṭayiṇṛ-
ṛatām.
17. If the soul thinks that the two (defects and lack of merit) are removed (before acceptance) then these (defects and lack of merit) are the soul's, indeed !
- It is a positive defect for the soul to think that its acceptance by the Lord is through the removal of its defects ; it is a lack of merit for the soul to fail to consider its own lowness and the greatness of the Lord.
18. Rākṣasikal doṣam prasittam.
18. The defects of the demonesses are well-known.
Sītā, imprisoned in the Aśoka garden by Rāvaṇa was cruelly treated by the Rākṣasi-s. Yet, she pleaded with Hanumān not to harm them, thus mediating for them on the very basis of their defects.
19. Jitendriyaril talaivēṇāy āstikākresaraṇāy “keśavasyātmā” enṛu kruṣṇāṇukku tārakaṇāyirukkiṇā arjuṇ ḥukku doṣamēṇṇil bandhukkal pakkal snehamum kāruṇyamum vatapītiyum.
19. The defects of Arjuna, the sustainer of Kṛṣṇa, the “intimate friend of Keśava”, foremost of believers, Lord of conquerors of the senses, were, for example, compassion for and attachment to relatives and fear of killing them.
Even Arjuna had his defects, and these very defects became the basis for Kṛṣṇa's acceptance of him.
20. Draupatiṇiparipavēṇkantiruntatu kruṣṇāpīprāyattale pratāna doṣam.
20. In the opinion of Kṛṣṇa, the main defect of Arjuna was the fact that he was indifferent to the insult of Draupadī.
Arjuna and his brothers stood by while Draupadī was insulted by Duṣṣasana, who tried to pull her clothes off in front of all assembled.
21. Pāṇḍavarkalaiyum nirasikka prāptamāyirukka, vail
tatu, draupadiyuṭaiya maṅgalasutratukkaka.

21. Even though the Pāñcavas deserved to be destroyed, they were permitted to live because of the sacred cord around the neck of Draupadī.

The sacred cord (*tali*) sanctifies Draupadī's marriage to the Pāñcavas. Kṛṣṇa refrains from killing the Pāñcavas as He does not want to see Draupadī become a widow.

22. Arjuna ikku tutyaśāratyankal pannirrum prapatty-upadesum pannirrum ivalukkaka.
22. It was only for the sake of her that (Kṛṣṇa) acted as messenger, drove the chariot for Arjuna and gave instruction on *prapatti*.
23. Prapattikkū deśaniyamamum kālaniyamamum
prakāraniyamamum atikāriniyamamum palaniyamumillai
23. There is no condition of place, time, manner, fitness or fruit for *prapatti*.
24. Viṣaya niyamame yullitu.
24. There is only the condition as to ultimate object.
The Lord only is to be the object of *prapatti*.
25. Karmattukkup puṇyakṣetram vasantātikālam āstrok-tan̄kalig atattat prakāraṅkal traivarṇikar eṇḍivaiyellam vyavasthaṅkalijirukkum.
25. For the rituals a place which is holy, a time like spring, modes prescribed in the different scriptures, persons of the three varṇas (Brāhmaṇas, Kshatriyas and Vaiśyas), these would have been prescribed.
26. "Sa eṣa deśaḥ kālaḥ" eṇḍaiyale itukku deśikāla niyamamillai.
26. There is no condition of time and place for this (*prapatti*), as it is said, "This is the place", "This is the time."

The quotation is from the *Rāmāyaṇa* with reference to Vibhīṣaṇa's *prapatti* to Rāma. The

import is that the place and time for *prapatti* are whenever and wherever one is moved to undertake it.

27. Ivvarttam mantraratnattil prathamapadattile suspaṣṭam
27. The meaning of this is clear in the first word of the jewel of mantra-s.

The reference is to the Dvaya Mantra, the mantra of *prapatti* : “Śrīman nārāyaṇacaraṇau, gāraṇam prapadye; Śrīmata nārāyaṇāya namah”. The first word, “śrimat”, bears reference to both the Lord (the *upaya*) and the Goddess (the *puruṣakāra*), in eternal relationship, and thus there is no condition as to the time and place appropriate for *prapatti*.

28. Prakāra niyatīllaiyēg j̄imid̄um en'kuṇ-kāṇalām.
28. It could seen everywhere that there is no condition regarding the mode of performing (*prapatti*).
29. Traupadī snātaiyāy n̄re prapattiपाणीर्गु; arjuna n̄iर नातुवेये ivvartaṇ keṭṭau.
29. It was in an impure state that Draupadī performed *prapatti*; Arjuna listened to the meaning of this (*prapatti*) while in the midst of vile persons.

Draupadī took refuge in Kṛṣṇa as Dussāsana insulted her by trying to remove her clothes at the court of Duryodhana. At this time, Draupadī was impure by reason of menstruation. Kṛṣṇa gave Arjuna the instruction on *prapatti*, i.e. *Bhagavadgītā* 18.66, on the battle-field, surrounded by impure persons.

30. Ākaiyāl suttiyaguttikālirāṇṭum teḥaventā, iruntapaṇiye adhikāriyāmituṇi.
30. Therefore, it is not necessary to look to either purity or impurity: whatever the state, in that state there is fitness.

31. Ivvitattile vēlvet̄ippillaiikkup piñai aruļicceyta vārttaiyai smarippattu.
31. One is reminded of the word of (Nam) Pillai to Vēlvet̄ipillai in this matter.

Nampillai is the teacher of Pillai Lokācārya's father. He is reported to have said, "For a pure person, impurity is not necessary ; for an impure person purity is not necessary."

32. Atikāriniyam̄ n̄rikke yolintapati ȳ n̄n̄n̄il, tarmaputrātikalum traupadiyum kākamum kāliyanum śrikajentrālvāgum śrīvipiṣaṇālvāgum perumālum ilaiyaperumālum toṭakkamāṇavarkal śaranam̄ pukurukaiyāle atikāriniyamamilai.
32. That the condition of fitness is not required has these examples :

Dharmaputra and his brothers (the Pāṇḍavas); Draupadī, the crow (kākāsura), kāliyan (the serpent), Gajendra Ālvāṇi (the elephant), the Lord (Rāma), the younger Lord (Lakṣmaṇa), and others; as these had entered upon refuge, there is no prerequisite fitness for it.

All of the above-mentioned undertook *prapatti*.

33. Palaniyamam̄ n̄rikke yolintapati ȳ n̄n̄n̄il; tarmaputrātikalukkup palam rājyam; traupatikkup palam vastram; kākattukkum kāliyāṇukkum palam prāṇam; śrīgajendrālvāṇukkup palam rāmaprāpti; perumālukku palam samudrataraṇam; iļaiya perumālukkup palam rāmānuvṛtti.
33. The absence of condition pertaining to fruit is illustrated by the following : kingdom as the fruit for Dharmaputra and his brothers ; clothing as the fruit for Draupadī ; life-breath as the fruit for the crow and Kāliyan ; service as the fruit for Gajendra ; the obtainment of Rāma as the fruit for Vipiṣaṇa ; the crossing of the ocean as the fruit for the Lord and constant attendance on Rāma as the fruit for the younger Lord.

Each of the above sought different fruits as the result of their *prapatti*. The Pāñdavas sought the aid of Kṛṣṇa in retrieving their kingdom. The asura, who desiring to make love to Sītā took the form of a crow, although he pecked at Sītā and caused bleeding, was spared by Rāma when he took refuge with Him. Rāma Himself performed *prapatti* to Varuṇa, king of the ocean seeking assistance in crossing the ocean to Śri Laṅkā.

34. Viṣayaniyamamāvatu kuṇapurttiyullaviṭame viṣaya-mākai ; purttiyullatūm arccāvatārattile.
34. As there is the condition regarding ultimate object, the object should be one having fullness of qualities ; there is such fullness in the *arcāvatāra* (the presence of the Lord in icons).
35. Ālvākaḥ palaviṭāṅka]ilum prapatti paṇṇirrum arccāvatārattile.
35. The Ālvars, in many places, performed *prapatti* to the *arcāvatāra*.
36. “Purṇam” eṅkaiyāle yellākuṇāṅka]um puṣkalaṅkal.
36. (As the Upaniṣads speak of) “pūrṇam” (perfection), this means all qualities in a copious measure.
The Upaniṣads say that the ultimate object should be *pūrṇam*.
37. Prapattikkapekṣitāṅka]ēṇa saulapyātikal iruṭṭaraiyio vilakkuppolē prakācippadinē.
37. (The qualities of) accessibility (saulabhyā) and others (such as excellence of disposition and tenderness), requirements for *prapatti*, shine here (in the *arcāvatāra*) like a light shining in a dark room.
38. Purtyaiyum svātantryattaiyum kuṭaitukkonṭu tōṇṇai anātarikkipavarka]alit tāṇītarittu niṛkiṇavītam.
38. Unmindful of both (His) fullness and (His) independence, He (the Lord) appears here (in *arcāvatāra*), Himself caring even for those who are indifferent to Him.

39. Pukatajalam pole antaryāmitvam; āvaraṇajalam pole paratvam; pārkaṭalpole vyukam; perukkāru pole vipavāñkal; atile tēnikigamāṭukkal pole arcāvatāram.
39. The *antaryāmitva* (the Lord dwelling within the heart) is like waters deep in the earth (not easily accessible); the *paratva* (the transcendent Lord) is inaccessible like the oceans surrounding the earth; *vijāha* (fourfold manifestation as Vāsudeva, Saṃkarṣaṇa, Pradyumna and Aniśuddha) is (inaccessible) like the milk-ocean; the *vibhava* (*avatāra*) is like rivers only periodically in flood (but now dry), *arcāvatāra* is like the deep pools in such rivers, easily available for use at all times.

These five forms of the supreme reality are set forth and elaborated in the *Pāñcarātra* Āgamas.

40. Itutāṇi gāstreñkalāl tiruttavopnāte, viṣayāntarəñkalile maṇḍi vimukaiāyppōrum cētauarkku vaimukyattai māṛgi ruciyaī viṭaikkakkaṭavatāy, ruci piṇṭal upāyamāy, upāyaparigraham paṇṇīgāl pokyamumāy irukkum.
40. To the soul uncorrected by the scriptures, distracted by other objects, and continuing in aversion, this (*arcāvatāra*) indeed, produces a taste which converts his aversion; having produced a taste it becomes a means (*upāya*) and after the means has been grasped, it stands as an enjoyment.

Prapatti is well served by the Lord's presence in an easily accessible tangible object and *arcāvatāra* provides such an object.

41. Itil prapattipañnum atikārikal muvar.
41. Three (kinds of) persons are fit to perform *prapatti* to the Arcā.
42. Ajñarum, jñānatikarum, paktiparavaśgarum.
42. The ignorant, the one having superior knowledge and the one who loses himself in devotion.
43. Ajñānatāle prapannar asmatārikal; jñānatikyattāle prapannar purvācāryarkal; paktiparavaśyattāle prapannar alvārkal.

43. People like us are *prapannas* on account of ignorance; the former ācāryas are *prapannas* on account of superior knowledge; the Ālvārs are *prapannas* by the ecstasy of devotion.

There are those who surrender to the Lord because they lack understanding of any means to mokṣa. There are those such as Nāthamuni, Yāmunācārya and Rāmānuja who surrender either because they understand and what they understand is that the Lord is the only means or because they realize that there is no salvation through mere knowledge. And there are those whose extreme devotion moves them to surrender.

44. Ippaṭic collukiratum ūrrattaipparra.
44. It is said thus by reference to the primary characteristic (of each).

All the three characteristics are present in *pra-*, *pannas*, but one is primary for each individual.

45. Immunṛum munṛu tatvattaiyum par̄ivarum.
45. These three (kinds of *prapannas*) are related to three *tattva*-s (realities).

The three *tattva*-s are *acit* (non-sentient matter), *cit* (sentient beings) and *iśvara* (the Lord). Ignorance is the quality of *acit*; knowledge is the quality of *cit* and devotion is related to *iśvara*.

46. “Ennān ceykēn” enkiravīttil immunṛumunṭu.
46. All these are included in, “What can I do ? ”
- The reference is to Nammālvār’s *Tiruvāimoi* 5. 8. 3: “What can I do ? Who is going to protect me ? What are you doing to me ? I don’t have

any desire for anyone except you, O Lord reclining, in Kumbhakonam surrounded by a compound-wall full of artistry ! Whatever days there are in my life-time, let them be spent at (your) feet. Please see that these days are spent grasping at your feet !'

Here the Ālvār at first expresses ignorance ; he recognises that the Lord has given him the knowledge that He only is the means ; and finally he indicates his consuming devotion toward the Lord.

47. Aṅku onraippappri yirukkum.
47. There (in that passage) it concerns one (characteristic) in particular (i.e. devotion).
48. Mukkyam atuve.
48. That is primary.
49. "Avidyātah" ṭ̄ṇkīrṇa slokattile immuṇṛṇm collirru.
49. These three are mentioned in the verse beginning, "By ignorance....."

From a casual composition of Bhāṭṭar :

"The blessed sage Śaunaka explained the inner meaning of the mantra called Jitantā as : 'Either by ignorance of the god, by complete knowledge of the god, or by the abundance of one's own devotion in the case of those who do not know any other means, for them Hari is both the means and the end.'

50. "Idam sarapamajñānām".
50. "This is the refuge of the ignorant "

There is also this verse in the *Lakṣmi Tantra* (17, 100): "This is the refuge for the ignorant, for the wise, for those who desire to cross (the ocean of *samsāra*) and for those who desire immortality."

51. Bhaktitāṇḍile avastāpedam piṭantavāre itutāṅ kulaiyak kaṭavatāyirukkum.
51. When devotion reaches a certain stage, it (*prapatti*) may indeed collapse.
52. Tāṇṇaip pēṇavum pāṇṇum tarikkavum pāṇṇum.
52. And it may also induce one to attempt to nourish and sustain himself.

Out of extreme devotion, one may, like the Ālvārs, do things which are not compatible with *prapatti*; such as straining to get the Lord or turning away from Him when He delays his appearance. Examples of this are *Periyālvār Tirumoli* 3.7.8 and *Tiruvāiyomoli* 6.2.2. In the former, Periyālvār portrays a young woman who has lavishly beautified herself in the hope of attracting the Lord. In the latter, Nammālvār speaks as a lady hurt by her lover's delay in coming. When the lover (the Lord) does arrive she tells Him to go away, to go to his other ladies, so charming and enjoyable.

53. Inta svapāva viśeṣāṅkaļ kalyāṇa guṇāṅkaļilum tiruccaraṅkaļilum tirunāmaṅkaļilum tirukkuļalocaiyi-luṇ kāṇalām.
53. These natural dispositions may be seen with regard to the impact of the auspicious attributes, the divine weapons, the divine names and the sound of the divine flute.

It is only natural that such reactions should occur among devotees enraptured by the divine attributes, etc., however.

54. Itutāṇṇaippārtīl pitāvukkup putraṇṇeluttuvāṅkumā-pole yiruppaticṇṇu.
54. When one looks at this, it appears to be like a son asking his father for a written undertaking of protection.

The basic relationship of soul and Lord guarantees the Lord's protection to the soul ; thus, seeking assurances of protection, is like a son asking his father for an insurance policy. Such a reaction is inappropriate but understandable in the light of the Ālvārs' devotion.

55. Itu taṇṇakku svarūpam taṇṇaip porātojikai.
55. The essence of this (*prapatti*) is in not tolerating itself. *Prapatti* is not to be taken as a means.
56. Añkam taṇṇaiyojintavarraip porātojikai.
56. Its ancillary is not tolerating anything other than itself.
Prapatti, unlike a means, such as *bhaktiyoga*, does not have any assisting factors (*aṅga*).
57. Upāyam taṇṇaip porukkum.
57. The *upāya* tolerates itself.
The Lord as *upāya* needs no assistance.
58. Upāyāntaram iranṭaiyum porukkum.
58. The other *upāya*-s tolerate both (a means and an end).
59. Itu iranṭaiyum porātu.
59. This one tolerates neither (a means or an end).
The lord being the means, the means and the end are the same.
60. Palattukku ātmajñānamum apratiṣetamume vēṇṭuvatu.
60. Only knowledge of self and non-denial are needful to the fruit.
These are the only requirements for *prapatti*.
61. Allātapātu pantattukkum pürttikkum kottaiyām.
61. If this is not so, it will be a defect to the relationship (of the soul and the Lord) and (the Lord's) perfection.

Knowledge of the self is knowledge of one's being śesa to the Lord. A śesa is one who exists solely to serve the purposes of another. The Lord, Śesi, is one to serve whose purposes all else exists. Thus, the only requirement for salvation is that the soul assumes its natural disposition toward the Lord; any other requirement would be a fault.

62. Āpattaip pōkkikkollukiromen̄ru pramittu attai vilaittukkolā tol̄ikaiyē vēṇ̄tuvatu.
62. Under the erroneous impression of warding off one's calamity (through self-effort), one should not cause calamity by trying to avoid it.
63. Rakṣaṇattukkapekṣitam rakṣyatvānumatiye.
63. What is needful for protection is just submission to being protected.
64. Ellā vupāyattukkum potuvākaiyālum, caitanyakāryamākaiyālum, prāpti tacaiyilum anuvarttikkaiyālum, svarūpātirekiyallāmaiyālum acityvāvrutta veṣattai sātanamākkavon̄nātu.
64. This activity (submission to protection), which is an act of that which is different from the non-sentient, cannot be considered a means since 1) it is common to all *upāyas*; 2) only sentient beings can undertake it; 3) it is present even in attainment; and 4) it is not against the essential nature (of the soul).
65. Acityvāvruttikku prayojanam, upāyattilupakārasmṛtiyum upeyattilukappum.
65. The reason why sentient being is different from the non-sentient is that (in the sentient) there may be constant remembrance of the assistance given by the *upāya* (the Lord), and enjoyment of the attainment (of the Lord).

66. “*Uṇmāgattāl eṇṇipaintiruntāy*” *eṇkīrapatiyē prāptikku upāyam avāṇ niṇaivu.*
66. In the text, “What are you thinking in your mind?.....”, His (the Lord’s) thinking is the means of attainment.

The reference is to Tirumāngai Ālvār’s *Periya Tirumoli* 2.7.1, wherein the Ālvār, playing the role of a mother, is pondering the helpless condition of her daughter, who is enraptured by the Lord:

“A girl whose face is like the shining, brilliant moon, she who was born of the nectar of the lilies, a charming girl of the Kollī hills, even though she knew that this Goddess is seated on your chest, she was still having an attachment (for you); tell me, O Lord, what have you been thinking in your mind, about this girl who has made supplication at Your feet ?”

67. *Atutāṇeppōtumūṇiū.*
67. That, indeed, is at all times.
- The Lord is thinking of the soul at all times and it is this thought that is the Lord’s grace to salvation.
68. *Atu palippatu ivanṇiṇaivu māriṇgāl.*

68. When one’s thought is changed, it (the Lord’s thought) has fruition.

When the sentient being gives up the thought that it is able to protect itself, then the Lord’s grace floods in upon it.

69. “*Antima kālattukut tañcam-ippōtu tañcameṇen kiraṇiṇiū kulaikai*” *eṇṛu jiyararuṇicceyvar.*
69. Nañjiyar has said, “The refuge at the time of death ‘is to give up the thought, ‘What is our refuge?’’.

One of Ngñjīyar’s disciples, about to die, asked him, “What is our refuge?” Toward the Lord, sentient beings should be passively dependent like the non-sentient.

70. Prāptāvum prāpakañum prāptikkulappāñumavane.
70. He (the Lord) is the one who attains, the one who effects the attainment and the one who gets joy upon attainment.
71. svayatna nivṛtti pāratantrya palam; svaprayojana nivṛtti śeṣatva palam.
71. The fruit of dependence (on the Lord) is the cessation of self-exertion ; the fruit of śeṣa-hood is the cessation of self-aim.
72. Paraprayojana pravruttī prayatnapalam; tatviṣayaprīti caitanya palam.
72. The fruit of (the soul's) continued exertion is the working of the Supreme one's purpose ; the fruit of sentience is That One's enjoyment.

It may be asked, “ Is it not impossible for embodied souls to give up all action”?— the reply is that the action of the soul is the Lord's own purposing, the enjoyment of attaining the Lord is the Lord's own enjoyment.

73. Ahamarttattukku jñānānandaṅkal taṭastameṇṇūmpati dāsyamīre antaraṅka nirūpakam.
73. Knowledge and bliss are also (qualities) of the self, but its distinguishing quality is *dāsyam* (servanthood, slavery).
- Knowledge and bliss are qualities common to the soul and the Lord ; servanthood distinguishes the soul as Lordship distinguishes the Lord.
74. Itutāñ vanteriyāñru.
74. This, indeed, is not imposed (upon the soul) from the outside.
- That is, it is natural to the soul.
75. Svātantryamum anyaśeṣatvamum vanterī.
75. Independence and all allegiance (*śeṣatva*) to another (other than the Lord) are foreign (to the soul).

76. Śeṣatvavirodhī svātantryam; tacceśatvavirodhī tatītara-
śeṣatvam.
76. Independence obstructs allegiance (to the Lord); allegiance
to another obstructs allegiance to That One (the Lord).
77. Ahaṅkāramākiṛa ārppaittuṭaitṭal ātmāvukkaṇiyātaper
atiyāgegrīre.
77. When the bonds caused by pride (*ahaṅkāra*) are broken,
the eternal name of the soul is 'servant' (*atiyan*).
78. Grāmakulātikājāl varum per anarttahetu.
78. Reference to the name of village, family and the like is
cause for calamity.
- Naming oneself with reference to village, family
or caste is a mark of *ahaṅkāra* and veils that
which is essential, e.g. servanthood.
79. “Ekāntī vyapadeśṭavyaḥ”.
79. “Ekāntī (He who is one-minded) should be defined”.
- From the *Pāñcarātra Agamā-s* : “*Ekāntī* is not to
be defined with reference to village and family ; it
is rather that every thing belonging to this one
is to be defined with reference to Viṣṇu.”
80. Upayattukku, pirattiyiayum traupatiyiayum tiruk-
kanṇamaṅkaiyāṇṭāṇayum pōlē yirukkaveṇum ;
upeyattukku, ilaiyaperumālaiyum periyavuṭaiyāraiayum
piṭṭaitirunāṭaiyur-araiaraiyum cintayantiyiayum pole
yirukkaveṇum.
80. As to *upāya*, one should be like the Goddess (Sītā)
Draupadī, and Tirukkanṇamaṅgai Āṇḍāṇ ; as to *upeya*
(attainment), one should be like the younger Lord
(Lakṣmaṇa), Periyavuṭaiyār (Jaṭāyus), Piṭṭai Tirunāṭaiyur
Araiyan and Cintayanti.

81. Pirāṭṭikkum traupatikkum vāci, śaktiyum aśaktiyum.
81. The difference between the Goddess and Draupadī (was that) one had power and the other was powerless.

Sītā, imprisoned, had the power to be free, but did not use it ; Draupadī, insulted by Duṣṣāsana, was powerless to protect herself.

82. Pirāṭṭi svasaktiyai vittāl ; traupati lajjaiyai vittāl ; tirukkāṇḍamāṅkaiyāñṭān svavyāpārattai vittān.
82. The Goddess renounced her power, Draupadī renounced her shame ; Tirukkāṇḍamāṅgai Āṇḍān renounced his self-exertion.

Āṇḍān one day observed two dogs fighting. One dog became hurt and its owner killed the other dog. Āṇḍān concluded that if an owner of a dog will go to that extent to protect his dog, there is no limit to what the Lord will do to protect the soul. Thus, Āṇḍān renounced all effort toward salvation.

83. Paciyarāyiruppār aṭṭacōru muṇṇavēnum aṭukiracōru muṇṇavēnu meṇṇumāppolē, kāṭṭukkup pōkirapōtu ilājyaperumāl piriyil tariyāmaiayai muṇṇiṭṭu. Āṭimai ceyyavēnum ellāvāṭimaiyum ceyyavēnum ēvikkollavum vēnum eṇrār ; paṭaivitṭil pukuntapiṇḍu, kāṭṭil taniyiṭṭil svayampākattile vayiṛraipperukkinapaṭiyale, oppuṇuṇḍa māṭṭāte, oru tirukkaiyale tiruveṇçamarattaiyum tarittu aṭṭimai ceytār.
83. Just as a hungry person would eat up all food, both that which is ready and that which is being prepared, so the Younger Lord (Lakṣmaṇa), being unable to bear separation as Rāma was preparing to leave for the forest, wanted to do service, every service (for Rāma), employing himself without independence. After reaching the capital (upon return from the forest), since he had swollen his stomach

by self-cooking in the seclusion of the forest and was incapable of eating with others (i.e. since he had given all of his time and effort to service of Rāma, he was now unable to do otherwise), he did service by taking up the divine white umbrella in one blest hand and the divine white fly-whisk in the other.

Lakṣmaṇa's service to the Lord was total service, an example to be emulated.

84. Periyavuṭaiyārum piṭṭaitirunaṛaiyūr-araiyarum uṭam-pai yupekṣittārkāl ; cintayantikkū uṭampu taṇṇaṭaiye pōyīṛu.
84. Periyavudaiyāt and Piṭṭai Tirunaraiyūr Araiyar disregarded their bodies ; the body of Cintayantī perished of itself.

Periyavudaiyār (the great bird, Jatāyus) gave up its life trying to stop Rāvaṇa from abducting Sītā ; Piṭṭai lost his life trying to save the image of the Lord from being consumed by fire; Cintayantī, a Gopī, simply expired upon hearing Kṛṣṇa's flute and being unable to go to him.

85. Upāyattukku ṣaktiyum lajjaiyum yatnamum kulaiya vēṇum; upēyattukku prēmamum taṇṇaip pēṇāmaiyum tariyāmaiyum vēṇum.
85. As to *upāya*, shame and effort must be renounced ; as to *upēya*, love, not nourishing oneself and restlessness (in the event of separation) are necessary.

Sītā renounced her power ; Draupadī, her shame, Tirukkaṇṇamaṅgai Āṇṭān, his effort; Jatāyus shows love: Piṭṭai Tirunaraiyūr Araiyar, the lack of concern to nourish himself ; and Cintayantī reveals restlessness.

86. Ivaṇukku vaitamāy varumatīre tyajikkalāvatu, rākaprāptamāy varumatu tyajikkavonpātīre.
86. If something is enjoined upon the soul (by scripture), it can be left aside ; if something results from love (of the Lord), it is impossible to leave it aside.

87. Upāyatvānusantānam nivarttakam ; upēyatvānusantānam pravarttakam.
87. (So, it may be concluded that) considering (renunciation of the body) as a means, there should be action ; considering (renunciation of the body) as the goal, there should be action.
- One should not renounce the body as means to salvation. Renouncing the body in loving service of the Lord is quite appropriate.
88. Aprāpta viṣayaṅkalilē saktaṇānavaṇatu lapikkavēṇum en̄irā nīṛāl, prāptaviṣayapravaṇaṇukkuc collavēṇ-tāvire.
88. If a man who clings to improper objects wants to reach them, what is to be said of him who is devoted to worthy objects ?
89. Anuṣṭānamum ananuṣṭānamum upāya koṭiyil anvayiyātu.
89. Doing (renouncing the body) or not doing (not renouncing the body), there is no connection with *upāya*.
90. Ananyōpāyatvamum ananyōpēyatvamum. ananyataitvatvamum kulaiyumpaṭiyāṇa pravrutti kāṇānīgrōmiṄē.
90. Is it not seen that exertion (motivated by love of the Lord) goes on to the extent of disregarding the stipulations as to no other means, no other goal and no other god ?

The Āḻvārs made efforts to attain the Lord, apparently in contradiction to the spirit of *prapatti* ; however, these efforts are not in contradiction since they are motivated by extreme love of the Lord.

91. Jñānavipāka kāryamāṇa ajñāṇattalē varumavaiyellām
aṭikkaḷañcu perūm.
91. Everything which comes from the (blissful) ignorance which is caused by the maturing of knowledge (of the Lord) is to be highly valued.
92. Upāya palamāy upēyāntarpputamāy irukkumatu upāya
pratipantakamākātu.
92. That which exists as the consequence of *upāya* and is within the *upēya* cannot be an obstacle to *upāya*.
93. Sātya samānam vilampasahamen̄irē sātanattuk-
kēr̄am; sātyaprāvanya maṭiyākavire sātanattili-
jikir̄atu.
93. The superiority of (the Lord as) means consists in the means being identical to the end and being impatient of delay; one gets involved with the means on account of deep attachment to the end (the Lord).
94. Ivaṇukkup piṇakkum ātmakuṇḍākalellāvarṇukkum
pratānahētu inta prāvanyam.
94. This deep attachment is the most important root of all the soul-qualities which are natural to this one (the soul).
95. “Māṛpāl maṇañ culippa,” “paramātmani yō raktah,”
“kanṭu kēṭṭur̄umōntu.”
95. “Centering your thoughts on the Lord.....”
“Whoever is impassioned toward the Supreme Soul.....”
“Seeing, hearing, touching, smelling.....”
- 1) *Tiru Antādi* 3. 14:
- “Centering your thoughts on the Lord, leaving off all contact with women, directing the mind toward the sacred text after humbling (yourself) at the feet touched by the heads of the celestials, those of the Lord of the hills, who is the Lord of the four Veda-s, it is indeed easy.”

2) Source unknown:

“Whoever is impassioned toward the Supreme Soul and detached from things other than the Supreme soul”

3) *Thiruvāimoli* 4. 9. 10 :

“I avoid desiring pleasure through the five sense-organs which wander about seeing, hearing, touching, smelling and eating; and I avoid the pleasure of that rare knowledge, difficult to measure (the negligible pleasure of *kaivalya*) ; seeing You standing in the happy company of Your consort who has charming bangles, I have now obtained Your sacred feet.”

96. Ātmakuṇḍalākāśil pratānam śamamum tamamum.
96. Among the soul-qualities, tranquility and self-restraint are the most important.
97. Ivai yiraṇṭumunṭāñāl ācāryaṇ kaipukurum ; ācāryaṇ kaipukuntavārē tirumantram kaipukurum : tirumantram kaipukuntavārē iśvaraṇ kaipukurum ; iśvaraṇ kaipukuntavārē, “Vaikuṇṭamānakar mārātukaiyatuvē” enkiṛa paṭiyē prāpya pumi kaipukurum.
97. By these two (qualities) the ācārya comes within one's reach ; from having reached the ācārya, the holy mantra comes within one's reach; from having reached the holy mantra , the Lord comes within one's reach; from having reached the Lord, the land of attainment comes within one's reach as stated in “.....have in their hand the other Great City, Vaikuṇṭha,”

The holy mantra is the *Aṣṭākṣara* (eight-syllabled) “Om Namo Nārāyaṇāya”. The quotation is from *Tiruvāimoli* 4.10.11 :

“Those capable of reciting this ten of the one thousand songs spoken of desire by Māraṇ Śaṭhakopāṇ, who is dependent upon the Lord of the discus, whose village is the fertile Kuruhuf

and who is wearing on his chest a garland of Vakula emitting fresh fragrance, (those ones) have in their hand the other Great City, Vaikunṭha, without return."

98. Prāpyalāpam prāpakattālē; prāpakalāpam tirumatrattālē; tirumantralāpam ācāryaṇālē; ācāryalāpam ātmakuṇattālē.
98. From the means is obtained the end; from the holy mantra is obtained the means; from the ācārya is obtained the holy mantra; from the soul-qualities is obtained the ācārya.
99. Itutāṇ aiśvaryakāmarkkum upāsakarkkum prapan-narkkum vēṇum.
99. This, indeed, is necessary for those who seek worldly prosperity (*aiśvarya*), those who are worshippers (*upāsaka*) and those who are *prapannas*.
100. Müvarilum vaitukkonṭu mikavum vēṇṭuvatu prapan-naṇukku.
100. That which is enjoined for the three, is very much necessary for the *prapanna*.
101. Maṛraiyyiruvarkkum niṣittaviṣaya nivruttiyē yamai-yum ; prapannarukku vihitaviṣaya nivruttitāṇṇērram.
101. For these others it is appropriate to abstain from that which is prohibited (by scripture); for the *prapanna*, his superiority lies in abstaining from even that which is prescribed.

The *prapanna* abstains from even the pleasures which scripture permits.

102. Itutāñ cilarkk-añakalē piñakkum ; cilarkkaruñalē piñakkum ; cilarkku äcärttalē piñakkum.
102. This (abstaining) is, for some, born of beauty (the beauty of the Lord); for some it is born of established practice (practising what was adopted by the early äcärya-s).

103. Piñakkum kramamenñ eñnil ; añañku ajñänattai viñaiikkum ; aruñ aruciyai viñaiikkum ; äcäram accattai viñaiikkum.
103. As to the mode of this birth it is as follows : beauty produces ignorance ; grace produces aversion ; established practice produces fear.

Those caught up in the beauty of the Lord are ignorant as to anything else ; those who receive grace become disgusted with everything other than the Lord ; and those who attempt to follow established practice become fearful that there may be a flaw in their practice.

104. Ivaiyum ûrattaippaññac collukiratu.
104. This is said with reference to the respective attachments of these (three).
105. Aruci piñakkumpötaikku töšatarśanam apëkṣitamäyi-rukkuñ.
105. When aversion arises, awareness of defects is to be expected.

Becoming aware of the beauty and grace of Lord or their inability to perform according to prescription, there is also awareness of their own defects.

106. Atu pratäñga hëtuvañru.
106. (But) that (the awareness of defects) is not the chief cause (of aversion).
107. Apräptataiyë pratänahetu.
107. The chief cause (of aversion) is incompatibility (with the essential nature of the soul).

108. Bhagavat viṣayattilīkīr̥atum kuṇāṅkaṇṭaṇru; svarūpa prāpta meṇru.
108. It is not by seeing (His) qualities that one becomes involved with the Lord: it is due to the essential nature (of the soul).
109. Ippati kollātāpōtu, kuṇahīnamēṇru niṇaitta tacaiyil pagavatviṣaya pravruttiyum, tōṣānusantānatacāiyil sansārattil pravruttiyum kuṭātu.
109. If you don't take it this way, then striving toward the Lord even when (the Lord) is considered to be imperfect and striving toward worldliness when there is knowledge of defects are incongruous.

If we were attracted to the Lord solely by His qualities, or to the world solely by its qualities, then the fact that we are attracted toward them in spite of their apparent defects would be unexplainable. Our attraction toward the Lord is due to our essential nature, i.e. it is natural rather than being occasioned by the attributes of the Lord.

110. “Koṭiyaveṇṇēṇca mavaṇṇēṇrē kiṭakkum”, “aṭiyēṇ nā piṇṇumuṇ cēvati yaṇṇri nayavēṇ” eṇṇāniṇṇrākaliṇē.
110. There are these passages ; “My cruel heart would dwell on Him alone . . . ”
“I, your servant, will long for nothing but (your) lotus-red feet”

The first quotation is from the *Tiruvāiyomoli* 5.3.5: “O maid-servant !, having a slender waist and being ignorant, what can a mother do? He who is the cruellest of the cruel, the Great Lord who has measured the world by His foot, that One of illusive form which cannot be easily comprehended; in spite of this, my cruel heart would dwell on Him alone. Wonderful !” The Ālvār,

speaking to a friend, laments the fact that although the Lord is sometimes cruel and always difficult to comprehend, his heart has been taken away by that Lord.

The second quotation is from *Periya Tirumoji* 11.8.7: "The worm in the Margosa tree will not eat anything other than the neem fruit (even though it is bitter). Likewise, I, Your servant, will long for nothing but (Your) lotus-red feet. O Divine Light, sleeping on the five-mouthed couch, release from bondage this weary, young moon!"

111. Kuṇakruta dāsyattiluṅkāṭṭil svarūpa prayuktamāṇa
dāsyamīṛe pratānam.
111. Service motivated by (one's) essential nature is better than service arising from (seeing) the qualities (of the Lord).
112. Anasūyaikkup pirāṭṭiyaruḷicceyta vārttaiyai smarip-
patu.
112. Let us remember the words which the Goddess spoke to Anasūyā.
- From the *Rāmāyaṇa*: Lakṣmaṇa says he is enslaved by the Lord's qualities; Sītā tells Anasūyā that her relationship to Rāma is a natural one, without respect to the good or bad qualities of her Lord.
113. Bhagavadviṣaya pravrutti piṅgaic cērumō veṇṇil,
atukkaṭi prāvanyam; atukkaṭi sampantam; atutāṇ
aupātikamaṇru; sattāprayuktam.
113. If it be said, "Is striving toward the Lord appropriate?", we answer that such striving springs from over-powering love; that (love) arises from the relationship (of the soul to the Lord); that (relationship), indeed, is not conditional; it is appropriate to the very existence (of the soul).

114. Anta sattai prāvaṇyakāryamāna agupavamillatapōtu kulaiyum; atu kulaiyāmaikkāka varumavaiyellām avarjanīyaṅkālumāy prāptaṅkālumāyirukkum; ākai-yālē bhagavadviṣaya pravrutti cērum.
114. There would be cessation of the existence (of the soul) if there were no experience as the result of over-powering love; all efforts to maintain this existence are inevitable and appropriate; therefore, striving toward the Lord is appropriate.
115. Prāpakāntara parityākattukkum ajñānāśaktikalāṅgu, svarupa virotamē pratāṅga hētu.
115. The primary reason for renouncing other means is not ignorance or lack of power, but (their) opposition to the essential nature (of the soul).
116. Prāpakāntaram ajñarkku upāyam.
116. Other means are means for the ignorant.
117. Jñānikajukku apāyam.
117. (Other means) are a danger to the wise.
118. Apāyamāyittatu svarupa nācakamākaiyālē.
118. They are dangerous because they are destructive of essential nature.
119. “Neṅkāt̄i nikkuтиyo” eṇṇāniṅgratirē.
119. It is said, “Do you divert (me) from you by showing a means? ”

The reference is to Nammālvār's *Periya Tiruvantādi*, 6: “Do you divert (me) from you by showing a means? Do you show me the bluish black form of yours? O Krishna, what are you thinking of doing with us who don't know the days ahead? Please tell me. By doing what, will we be liberated?”

120. “Varttate me mshad bhayam” eñkaiyālē bhaya-janakam; “mā śucah” eñkaiyālē śoka janakam.
120. That fear is produced is shown by the saying, “In myself there is a great fear.....”; that grief is produced is shown by, “Do not grieve! ”.

The numerous conditions given for success in other *upāyas* occasion fear for one who feel she may not be able to accomplish the means and grief for one who has failed. Thus, in his *Jitantā Stotra*. I. 9, “In myself there is a great fear, in all times and in all places, O Acyuta, even in (my) body and movements.” Likewise, Krishṇa, after having set forth all other *upāyas*, concludes the *Gītā* with the teaching that the Lord Himself is the only means: “Having abandoned all dharmas, take me alone as (your) refuge; I will release you from all transgressions, do not grieve! ” (18. 66).

121. lppaṭi kollātapōtu ētatpravṛttiyyil prāyaścittiviti
kutātu.
121. If it is taken otherwise, then the injunction to do expiation for those strivings would be inappropriate.

The *Pāñcarātrāgama*-s prescribe ritual expiation for those who have adopted *upāya*-s other than the Lord. This supports the fact that adopting other *upāya*-s is dangerous to one's essential nature.

122. Tirukkurukaippirāṅ pīllān pañikkumpaṭi-matirā-pintu
miśramāṇa cātakumbhamaya kumbhakata tīrtha
salilampolē ahāmkāra miśramāṇa upāyāntaram.
122. There is this word from Tirukkurukaippirāṅ Pillān: “Other *upāya*-s are mixed with pride (*ahāmkara*) like holy water in a gold pot mixed with a drop of toddy.”

This is an oral tradition from one of Rāmānuja's disciples.

123. Ratnattukkup palakaipōlēyum rājyattukku elumiccampaļam pōlēyum paļattukku satrucamaṇru.
123. As a cowry is to a gem, as a lemon is to a kingdom, the (means) can never be equal to the fruit.
- Just as a cowry can never be equal to a gem or a lemon to a kingdom, there is no upāya which warrants the attainment of the Lord.
124. Tāg taritraṇākaiyālē taṇakkuk koṭukkalāvatoṇḍillai.
124. As, indeed, there is poverty (on the part of the soul), there is nothing to give to Him.
125. Avan tantattaik koṭukkumiṭṭatilē, aṭaivilē koṭukkil anupāyamām ; aṭaivukeṭak koṭukkil kaṭavu velippaṭum.
125. While giving that which is His and giving in the proper manner, it does not serve as means ; while giving in the improper manner, theft is exposed.
- Since everything belongs to the Lord, one who gives to the Lord as if the gift were his own, i.e. seeing the gift as a means to attainment, is a thief.
126. Partrubhōgattai vayigu vaļarkkaikku uṛuppakkumāpōlē, iruvarkkumavatyam.
126. If (a wife) makes use of the enjoyment of her husband as a profession, there is defect to both (of them).
- If a person asks payment from the Lord for giving the Lord what is due to Him by the nature of the soul-Lord relationship, it is like a wife asking money from her husband, like a prostitute.
127. Vedāntaṇkaļ upāyamāka vitikkirapaṭiyeg eṇṇil.
127. It may be asked, "Why do the Vedānta (texts) enjoin a means ?"

128. Auṣadhasēvai paṇṇātavarkaļukku abhimata vastuk-
kaļile attaikkalaciyiṭuvāraippōle iśvaranaik kalantu
vitikkijavittagai.
128. This injunction is tantamount to mixing the Lord (with *upāya*) like those who mix medicine with something desirable, serving it to those who don't like medicine.
129. Ittai pravarttippittatu parahimsaiyai nivarttippikkai-
kāka.
129. The prescription of this (*upāya*) is so as to prevent injury to others.

Scripture prescribes an *upaya* so as to motivate some people away from worldliness and the harm they may do to others.

130. Itutān pūrvavihitahimsaipōle ; vitiniṣētaňkaliraṇ-
tuukkum kuṛaiyllai.
130. This is like the killing enjoined in the earlier part (of scripture, and prohibited in the later part) ; both prescription and prohibition are appropriate.

There are four types of persons. characterized by a predominance of *tamas*, *rajas*, *sattva*, or *paramasattva* : Scripture enjoins killing for those dominated by *tamas* and *rajas* and non-killing for those dominated by *sattva* and *paramasattva*. Just so, scripture prescribes a means for some and no means for others.

131. Attai sāstra viśvāsattukkāka vitittatu. ittai svarupa
viśvāsattukkāka vitittatu.
131. The prescription of that (the killing, or a means) was in order to produce trust in the scriptures ; the prescription of this (non-killing, or no means) was in order to promote trust in (one's) essential nature.

132. Atu tolpuraiyē pōm ; itu marmaspargi.
132. That (killing) will affect one, only as far as the skin ; this (performing a means) affects the very core (the essential nature).
133. Itutāṅ karmasātyamākaiyālē duṣkaramumāyirukkum.
133. This (the means prescribed by scripture), indeed, is difficult as it must be accomplished by the aid of *karma*.

Scripture prescribes *upāsana* as the means and this must be prepared for by certain rituals.

134. Prapattyupāyattukku ikkuṄgaṅkalonṄrumillai.
134. As to the *prapatti-upāya* there' are none of these deficiencies.
135. Ātmayātātmyajñānakāryamākaiyālē, svarūpattukku ucitamumāy, "cīravēntā" enkiṄapatiyē nivrutti sātyamākaiyālē sukaramumāyirukkum.
135. Being as it (*prapatti*) is, the effect of the soul's nature and suitable to the essential nature, it is easy, since it is accomplished by renunciation alone; as in the saying, "There is no need to be perplexed."
- Tiruvaimoli* 9. 1. 7 : "There is no other thing. We may speak briefly. All creatures on this earth should not be perplexed-a mere thought (of Him) will do. Oh, see that great herdsman born at north Madurai, superior without a fault ! It is not a flaw, but desirable, to live in this world repeating (His) greatness."
136. Pūrṇa viśayamākaiyālē perumaikkītākap paccaiyiṭa vonnātu.
136. As the object is the Perfect One, it is not possible to bring a tribute worthy of (His) greatness.
137. Āpimukya sūcakamātrattilē santos̄am vilaiyum.
137. From the slightest inclination (toward Him), pleasure is produced (i. e. the Lord is delighted).

138. Pürtti kaivānkātē mēlvilukaikku hētu vittagai.

138. The perfection (of the Lord) is for the purpose of (His) descending upon (the soul); it is not to occasion the withdrawal (of the soul).

One should not be frightened by the Lord's perfection; it is this very perfection that works on behalf of the soul's ultimate well-being.

139. "Patram puṣpam", "anyat purṇāt", "purivatuvum pukai pūvē."

139. "Leaf, flower..."; "Other than (a pot) full (of water)..."; "Incense and flowers suffice..."

Bhagavadgītā 9. 26:

"Whoever offers to Me, with devotion, a leaf, a flower, a fruit, water, I enjoy this (offering) made with devotion by him who is pure-minded."

Mahābhārata, Udyoga Parva, 86.16:

"Janārdana desires nothing other than a pot full of water, the washing of (His) feet and an inquiry about (His) welfare."

Tiruvaimoli 1. 6. 1:

"O people who have the resolve to realize (your self-nature) in full measure by praising the Lord who is free from all miseries, if you want to avoid separation (from Him), sprinkling good water and offering incense and flowers will suffice."

140. Pullaikkāttiyālaittup pullaiyituvāraippōlē pala-sātanāṅkālukku pēdamillai.

140. Like showing grass (to a cow), having called (it), and when it comes, giving it the (same) grass there is no difference between the end and the means.

141. Ākaiyālē sukarupamāyirukkum.

141. Therefore, it (the means), itself, has the form of felicity.

142. *Ivañg avagaiippeñra nigaiakkumpotu inta prapattiyum upayamangru.*
142. When this one (the soul) thinks to obtain Him (the Lord), this *prapatti* is not a means.
143. *Avagivanaippeñra nigaiakkumpotu patakamum vilakkañgru.*
143. When He (the Lord) thinks to get this one (the soul), the defects (of the soul) do not stand in the way.
144. *Ivaiyirantum śrīparatālvān pakkalilum śrīkuhapерумāl pakkalilum kāñalām.*
144. These two (truths) are evident in the case of the blessed Bharata and the Chief Guha.
- Bharata implored Rāma to return from exile in the forest, but Rāma did not accede to his request. Guha made no effort to be accepted by Rāma, but Rāma accepted him nonetheless.
145. *Śrīparatālvāngukku nañmaitāñe tīmaiyyattu, śrīkuhapperumālukkut tīmaitāñe nañmaiyyattu.*
145. As for the blessed Bharata, his very goodness was a fault; as for the Lord Guha, his very fault was goodness.
- If a person attempts to attain the Lord by some means, the means itself stands in the way. On the other hand, the faults of a person do not hinder the movement of grace.
146. *Sarvāparātāñkalukkum prayaçcittamāñga prapattitāñgum aparātakōtiyilēyāy kṣāmañam paññavēñtu-mpati nillānintratīñē.*
146. *Prapatti*, itself an expiation for all kinds of faults, is itself a fault in need of pardon.
- Prapatti*, performed as a means, although it is an act of surrender to the Lord, betrays an element of self-assertion, contrary to simple renunciation of all effort-

147. Neṭunāl anyaparaiyāyp p̄ṣṭa p̄ryai lajjapayaṅkaliṇ-
ṛikkē paṭrusakācatulē nīṛgu ṣṇū iuyāṅkikāṅk-
kavēṇum prapēkṣikkumāpōle yiruppau prīrē yivap
paṇṇum prapatti.
147. This one's performance of *prapatti* (as a means) is like a wife, who, after having gone in devotion to another (man) for a long time, approaches her husband, without shame or fear, and says, "Take me to your side."
- In this case, the husband may indeed take the wife back, but it is far better if the wife is taken back at the husband's own initiative. Likewise, it is better to attain the Lord on the Lord's independent initiative.
148. Krupaiyālē varum pāratantryattīrkāṭṭil svātantr-
yattālē varum pāratantryam prapalum.
148. Dependence upon the other coming from independence is better than dependence upon the other from mercy.
149. Ivvarttattai vedapuruṣaṅ apēkṣittāp.
149. This (truth), indeed, is referred to in the living Veda.
- Kaṭha Upaniṣad* 2. 23: "Whomsoever this (Self) chooses, by him alone is He obtained." The passage is taken to emphasise the independent initiative of the Lord.
150. Apēkṣānirapēkṣamākat tiruvaṭikkum śrikuhappero-
mālukkum itu uṇṭāyirru.
150. Undesired regard came to Tiruvaḍi (Hanumān) and to the great Guha.
- Hanumān is known as *ciriya tiruvaḍi*, "the little one who serves at the feet of the Lord"; Garuḍa is the Great Tiruvaḍi (*periya tiruvaḍi*).

SRIVACANA BHUSANĀ

151. Ivañ mun̄gitumavarkalai avāñ mun̄gitumenñumi-
tam apayaþratānaitilum kāñali.n.
151. That those whom He (the Lord) accepts are used by him
as mediators when another seeks His can be seen from
the (episode of) the giving assurance of safety.

Rāma gave Vibhīṣaṇa assurance of safety after
consulting Sugrīva. Sugrīva was acting on behalf
of the Goddess, Sītā, as, having found her jewels,
he was living in her grace. In the case of Vibhīṣaṇa
as she was staying in Laṅkā, she blessed him so
that he may seek Rāma's protection.

152. Iruvar mun̄gitukiratum tantām kur̄rankalai campi-
pikkaikkāka.
152. The two (the soul and the Lord) invoke aid (i.e. seek a
mediator) to make up for their faults.

The soul needs a mediator because it is fearful of
going before the Lord with all its faults ; the
Lord needs a mediator, since He is committed to
punishing bad deeds and finds it difficult to accept
the soul with all its faults.

153. Svarupasittiyumattalē.
153. From that (mediation) the essential natures (of the soul
and the Lord) come forward.
154. Aupātikumunāy nityamumāñi pāratantryam
iruvarkkum un̄tiþē.
154. The dependence on each other of the two (the soul and
the Lord) is both conditional and eternal.

The dependence of the soul on the Lord is
conditional in as far as it is determined by *Karma*;
the dependence of the Lord on the soul is also
conditioned by *Karma* in as much as the Lord
cannot move except in accordance with the soul's
Karma. On the other hand, the relationship of
sesaþesi is eternal.

155. *Anityamāṇaviruvar pāralantryamum kūlivatum attālē.*
155. By that (mediation) the dependence on each other which is non-eternal (conditional) is destroyed.
- Mediation does away with the dependence upon *karma*.
156. *Sasākṣikamākaiyālē ippattattai yiruvarālumillai-ceyyappōkātu.*
156. As the Lord and soul have the (third factor) of a *Sākṣi*, namely *Puruṣakāra*, the two alone cannot bring to an end their mutual relationship of saviour and the saved and the doer of *Karma* and the dispenser of its fruit.
157. “*Fṇṇai nekiłkkilum*”, “*Kōlamalarppāvaik-kanfakiya*.”
157. “Even if (He) should forsake me...”; You who love the lady of the beautiful lotus...”

Tiruvāimoli 1.7.8 :

“He who has the greatness of enjoying the bamboo like shoulders of His consort, He who is the prime and sole cause, before the gods, even if (He) should forsake me, He is not capable of leaving my good mind.”

Tiruvāimoli 10.10.7 :

“O my darling, You who love the lady of the beautiful lotus, just like a pair of blue mountains, having clutched two crescents and becoming erect, becoming a beautiful boar and lifting the earth between the two tusks, You churned the blue ocean; having obtained You, will I allow You to go?”

Here, Nammālvār, giving prominence to the Goddess, affirms that once the soul and the Lord have discovered each other, have broken through the *karma*-relationship, neither can forsake the other.

153. *Karmanī vyutpattiyyil svarupakūpanī'cajāl varukīra kartru-saṅkōcarāhityattai nīñ tippatu.*
158. The abundance of (Her) doership is to be understood from the essential nature and qualities indicated by the passive derivation.

One of the possible interpretations of the term, 'Śrī', in the Dvaya Mantra, is the passive construction (*karmanī vyutpatti*), i.e. śīyate, "one who is sought after". Thus is indicated her passive power-she is sought out by the soul due to its essential nature as *Seṣa* and sought out by the Lord as His affectionate wife. In this way, she influences both soul and Lord in her role as mediatrix.

159. *Atikāritrayattukkum puruṣakāramavarjanīyam.*
159. For the three kinds (of persons) who are fit (for *prapatti*) mediation is inevitable.

See 41-43 above.

160. *Taṇṇikkuttāṇ tēṭum naṇṇmai tīmāiyōpāti vilakkāyi-rukkuṁ.*
160. Goodness sought by this one (the soul) is, indeed, to be avoided just like evil.

There is now discussion of the love-relationship between the soul and the Lord. 'Goodness' refers to the sense of anxiousness of the allegiance (*seṣatva*) of the soul toward the Lord; 'evil', refers to the sense of independence (*svātantrya*) of the soul from the Lord. When love develops between the soul and the Lord, the former becomes a hindrance, as much as the latter.

161. *Aḷakukkittā caṭṭai aṇṇiikkaikku virōtiyāmāpōlē.*
161. As clothes worn as ornament are an obstacle to close embrace.

The soul's *sesatva* is like ornamental clothing ; it stands in the way of the Lord's embrace of the soul like the clothing standing in the way of the lover's embrace.

162. "Hārō'pi"

162. "Even a necklace..."

From the *Rāmāyaṇa* in reference to Sītā :

"By her who was afraid of an impediment to contact, even a necklace was not put around her neck."

163. Puṇyam pōlē pāratantryamum parānupavaitukka
vilakku.

163. Dependence upon the other, like good deeds, hinders enjoyment of the other.

164. Kuṇampōlē dōṣanivṛtti.

164. Like the attributes (*sesatva* and *pāratantrya*), defects also are removed.

In the love-relationship, the Lord sees no defect in the soul, taking it even with its body.

165. Āparaṇam anapimatamāy aļukku apimatamāyi-
rā nigratiřē.

165. There is dislike of ornament but like of dirt.

Ornaments stand in the way of lovers' embrace, but they do not mind dirt on the body.

166. 'Snānam roṣajanakam' eŋkiřa vārttaiyai smarippatu.

166. Remember the words, "Taking a bath caused anger".

The reference is to an episode in the *Rāmāyaṇa*. At the end of the great war, Rāma sends Vibhīṣaṇa to bid Sītā bathe and come to him. Though Sītā wants to go to Rāma without bathing, she nonetheless does his bidding. Even so, when she comes Rāma is angered that she has delayed to take a bath.

167. “Vañcakkeļvū” “Mañkavoñtu”

167. “The deceitful thief...”, “Destroying...”

Tiruvāimoli 10.7.1:

“O poets of sweet words ! protecting your life,
serve the great Viñu, the deceitful thief of
Tirumāliruñcōlai ! He comes as a poem to confuse
me, having mixed indiscriminately with my soul
and mind in a manner not understood by those
standing nearby; consuming my mind and soul
He Himself fills me completely.”

Tiruvāimoli 10. 7. 10 :

“Our Lord living at Tirumāliruñcōlai ! O, You
who saved me by Yourself becoming me,
Destroy this great *māyā* completely—these surging
sensations, the five Knowledge-senses, the five
organs of action, the *prakṛti* associated with this
soul in this world, the *māhat*, the *ahamkāra*
and this *manas*.

168. Vercutumavarkal mañparruk kelar̄atāppolē jñāniyai
vigrabhattōje ātarikkum.

168. As those who wear roots (for decoration, do not take off
the dirt attached to them, so in regard to the knowing
one (*jñāni*), the Lord accepts him with all the impurities
of his mundane 'body.'

Certain roots, worn by women in their hair, have
a pleasant smell only as the mud around them is
not removed ; just so, the Lord prefers the soul
of one of knowledge covered though by its body.

169. Paramārttañgā vivagutaiya garīrastitikku hētu
kēvala pagavaticcaiyige.

169. The reason for such a person hankering for the Lord
still remaining in this world is again the will of the Lord.

170. "Tirumāliruñcōlai malaiyē" enkīrapaṇiyē ukanta-rūḍigī nilāñkālāvāggrilum paññum viruppattai ivē pīṭaiya śārīraikatesattile paññum.
170. (The Lord's) love for a single man of knowledge is like (His) love for "the mountain Tirumāliruñcōlai", while yet loving all his sacred shrines.

Tiruvāimoli 10.7.8 :

"My head is the mountain Tirumāliruñcōlai and the ocean of milk. My body is Viṣṇu's Vaikuṇṭha and the cool mountain of Vāṅkaṭegvara. My life, which is mixed with the formless great *māyā*, difficult to overcome, my thought, word and deed-He who was before even this aeon of time, such a one will never separate Himself from all these."

171. Añkuttaivāsam sātanam ; iñkuttaivāsam sātyam.
171. Dwelling there (in temples) is a means ; dwelling for the Lord here (in the person of knowledge) is an end.
172. "Kallum kāñciikaṭalum" enkīrapaṇiyē itu sittittāl avaggrilātarami mattamāyirukku.
172. When He has found a place in them (bodies of men of knowledge), His regard for those abodes of his (like the milk ocean) is less than for these (bodies),as it is said, "The sacred hills, the milk ocean"...

Periya Tiruvantādi :

"The sacred hills, the milk-ocean and the divine Vaikuṇṭha, they have completely disappeared-what a sin ! That lofty person of black colour, entering inside my mind, will never leave me."

173. "Ijan'koyil kaiviṭēl" engru ivan̄ prārttikka vēṇṭumpati-yāyirukku.
173. It is such that there is necessity to request, "Do not leave the temporary residence!"

Second Tiruvantādi 54 :

"The mountain (Tirumāliruññolāi), which is also a park, the mountain Venkāṭa, these two are regarded as resting places for you. In the same graceful way, I concentrated on You keeping You in the temple of my mind as Your resting place and thinking, "Do not leave the temporary residence!"

Here, the Ālvār, having captured the Lord in his mind, is afraid that the Lord will forsake His temporary abode in the milk ocean and the mountain temples.

174. Prāpyaprītiiviṣyayatvattālum krutajñataiyālum piṇḍu
avai apimataṅka]āyirukkum.
174. Because of the love of the devotee who is to be obtained by the Lord and for those shrines because of gratitude that it is these shrines that drew the souls to him. His abodes like the Vaikuṇṭha, Milk ocean and temples are dear to Him.
- The Lord will not forsake His abode in temples for these are the places through which He first makes contact with the soul and comes therethrough to reside in the heart of His devotees.
175. Ākaiyālē tōṣa nivruttipēlē āntara kuṇamum viroti-
yāyirukkum.
175. Therefore, just like getting rid of defects the native attributes may be a hindrance.
- The author returns to an earlier topic-the essential attribute of the soul, *sesatva*, as well as the attempt to get rid of defects like the body, may be a hindrance to the love-relationship.
176. Tōṣanivruttitāṅgē tōṣamāmīgē.
176. Indeed, getting rid of defects is itself a defect.
- Attempting to get rid of defects like the body is a hindrance to the Lord's grace.

177. “*Taṇṇai varum naṇmai vilaiippai pōlē; avanai varum naṇmai mulaippalpōlē*” ஏறு Pillān vārttai.
177. There is Pillān's word, “Goodness which comes from oneself is like purchased milk; goodness that comes from Him is like breast-milk.”
178. *Avanaiyoliyat tāp taṇakku naṇmai tētukaiyāvatu-stanantaya prajaiyai mātāpitakkal kaiyil nigrum vāṅki kātukāṇā āttuvāṇiyān kaiyilē kāt̄ik koṭukku-māpōlē yiruppatoru.*
178. Indeed, searching for goodness for oneself, without Him, (the 'Lord'), is like pulling a suckling child from the hands of the parents and betraying it into the hands of a murdering butcherer.
179. *Taṇṇaittāp ēyīrē muṭippāṇ.*
179. By that (the soul) is putting an end to itself.
180. *Taṇṇaittāpē muṭikkaiyāvatu-ahamkārattaiyum viṣay-aṅkaiyum virumpukai.*
80. (This) bringing death upon itself is coveting pride and sensuality.
181. *Ahamkāramagnisparāsam pōlē.*
181. Pride is like touching fire.
182. “*Na kāmakaluṣam cittam*”, “*Na hi me jīvitenārthaḥ*” “*Na deham*”, “*Emmā vittut tirāmum*”
182. “Mind not confused by desire. . .”; “For me there is no purpose in living. . .” “Neither body . . .”; “The great abode of release . . .”
- Jitānta Stotra I. 13 :*
- “My mind, which always takes rest in your feet
is not confused by desire. In all my births,
I desire only being a Vaisnava.”

Rāmāyaṇa 5.26.5: Sītā is speaking:

“For me there is no purpose in living, there is no purpose in wealth; living as I am, in the midst of these demonesses without Rāma, the great warrior.”

Yāmunācārya’s Stotra Ratna 57 :

“O Lord, neither body, nor life, nor the happiness coveted by all, nor (even) the self, nor anything else that is foreign to the glory of allegiance to You, can I, even for a moment, put up with. Let them perish in a hundred ways. This is true, o slayer of Madhu ! This is my entreaty.”

Tiruvāimoli 2. 9. 1:

“O my Lord, who put an end to the miseries of the elephant, if You place Your great lotus-feet, red in color, early on my head, I won’t (even talk about the great abode of release (Vaikuntha). O my Lord, this servant of Yours desires only this.”

- 183. Pratikūla viṣayasparsam pōlē, anukūla viṣayasparsam viṣamisra pocāgam pōlē.
- 183. Touching perverse objects is like taking poison (directly), touching permitted objects is like (taking) food mixed with poison.
- 184. Aguijvālaiyai vijuñki vitāykeṭa niṅaikkumāpōlēyum
āṭukigā pāmpiṅiñililē yotuñka niṅaikkumāpōlēyum,
viṣaya pravaṇapāḍay sukikka niṅaikkai.
- 184. Thinking (there is) happiness by being intent upon sensory objects is like thinking to quench thirst by swallowing flaming fire or thinking to find shelter under the shadow of a dancing serpent.
- 185. Acuṇamā muṭiyumāpōlē pakavatanupavaika
paragāy mrutuprakrutiyā yirukkumavaṇ viṣaya
darśanattalē muṭiyumpati.

185. Just as the Acūṇamā (bird) perished (at a loud noise), so perishes the one who is dead to the world by reason of supreme experience of the Lord, after seeing sensory objects.

The Acūṇamā, while listening to sweet music, is unable to bear a loud noise and falls dead at such a sound. By making a such a noise, the hunter catches the bird.

186. “Kāttippaṭuppāyo” ennak kaṭavatirē.
186. Thus it is said, “Would You destroy (me). . . ”
Tiruvāimoli 6. 9. 9:

“Would you destroy (me), sinful person that I am, by showing many petty joys that assail the five senses in a manner that would confuse the mind ? Will not the time for calling me to Your great lotus-feet that completely measured the earth, shorten further?”

187. Ajñāna viṣayapravaṇaḥ kēvala nāstikāṇaippōle
jnānavāṇāḥ viṣayapravaṇaḥ āstika nāstikāṇaippōle.
187. The ignorant one intent upon sensory objects is like an unbeliever (nāstika); the wise one, even so, intent upon sensory objects is like a half-hearted believer (āstika-nāstika).
188. Kevala nāstikāṇait tiruttalām; āstika nāstikāṇai yorunālum tiruttavonṇātu.
188. The simple non-believer can be reformed; the half-hearted believer can never be reformed.
189. Ivaiyiraṇṭum svarūpēṇa muṭikkumajavaṇṇikkē
pākavata virotattaiyum vilaittu muṭikkum.
189. These two (pride and sensuality) not only destroy through their essential nature but also destroy by producing hostility toward the Bhāgavata (one who belongs to the Lord).

190. Nāmarūpañkalaiyuṭaiyarāy pākavata virotam paṇṇip pōrumavarkal taktaṭam pōlē.
190. Those who have the name and form (i. e. the outward marks of a Bhāgavata), who continue to make trouble for Bhāgavatas, are like burnt cloth.
191. Maṭipuṭavai ventāl uṇṭaiyum pāvumottuk kiṭakkum: kārraṭittavāṛē paṇantu pōm.
191. When folded cloth is burned it appears to be durable (through the same warp and woof); but it is scattered by the wind.
192. “Iṣvaraṇavatārīttup paṇṇiga ḥāgaittojilkalellām pākavatāpacāram porāmai” enṛu jiyararulicceyvar
192. The Jiyar (Nañjiyar) has said: “All the mighty tasks performed by the avatāras of the Lord (show) impatience with offence to Bhāgavatas.
Nañjiyar's saying is part of oral tradition.
193. “Avamānakriyā”
193. “Act of contempt...”
- Mahābhārata, Aśvamedha Parva : Kṛṣṇa speaking to Yudhiṣṭhīra :*
“Whatever affection you have developed toward Me, let that be always in the case of my devotees. Any act of contempt toward them takes away everything auspicious.”
194. Pākavatāpacārantāṇ anekavitam.
194. Offences against Bhāgavatas are of many kinds.
195. Atilē yoṇṛu avarkal pakkal janma nirupaṇam.
195. One of these is inquiry about their birth.

196. Itutāṇi arcāvatārattilupatānasmritiyiluṅkāṭṭīl kru-
ram.
196. This, indeed, is more cruel than thinking about the material stuff of (which) the *arcāvatāra* (is made).
- The *arcāvatāra* is icon in which the Lord resides in the temple.
197. Attai mātruyōni parīkṣaiyōṭokkum eṇḍu sāstram collum.
197. It is said in the scriptures that that (inquiry about the birth of a Bhāgavata) is like (a man) inspecting the reproductive organ of (his) mother.
198. Triśaṅkuvaippōlē karmacandālaṇāy mārvilitṭa yajñopavītāṇē vārāyviṭum.
198. Like Triśaṅku, a Cāndāla by karma (former deeds) (his) very sacred thread which he wears on his chest becomes a leather strap.
- Triśaṅku, a king, scorned his preceptor because the latter would not perform a ritual by which he (Triśaṅku) could enter svarga in his bodily form. The preceptor cursed him and consequently he became a Cāndāla or outcaste.
199. Jāticandālaṇukku kālāntarattile pākavataṇākaikku yōgyataiyunṭu ; atuvumillai yivaṇukku.
199. To the Cāndāla by birth there is the eligibility to become a Bhāgavata in another time ; that is not so for this one (one like Triśaṅku).
200. Āruṭapatiteṇākaiyālē.
200. For indeed, he has fallen after rising.
201. Itu taṇākku atikāriniyamamillai.
201. There is no requirement of fitness for that.

202. "Tamarkaļil talaivarāya cātiyantaපarkaļēlum" eŋkai-yālē.
202. Thus, the words, "Though they be of the *brāhmaṇa jati*, highest among kindred..."

Tirumālai 43 :

"O Thou who resides in the great city of Śrīraṅgam ! Though knowing the four Vedas and the six sāṅgas, immortal, those of the *brāhmaṇa jati*, highest among kindred, if they scorn Your associates, then and there, there is destruction as if they themselves were outcastes."

203. Ivvitattile vainatēya vruttāntattaiyum piļlaip piļlaiyāl-vāgukku ālvāŋ paṇitta vārttaiyaiyum smarippatu.
203. The story of Vainatēya and the words Ālvāŋ gave to Piļlai Piļlai Ālvāŋ are to be remembered in this connection.

Even Vainatēya (Garuda) was punished for offence to a Bhāgavata. He lost his plumage and could not fly when he thought ill of the place where Śāṇḍilyā, a female sage, was staying. (*Mahābhārata*, Udyoga Parva).

Piļlai Piļlai Ālvāŋ, though a man of great learning and high birth, was notable in his constant offence against Bhāgavatas. His preceptor, Kūrattālvāŋ, exacted a promise from him that he would no longer offend. A short time later he, nonetheless, had ill thought about a Bhāgavata and hid himself from his preceptor in shame. His preceptor seeking him out, told him that he should hide no longer since his attitude indicated that he had indeed repented.

204. Jñānānuṣṭānačakai yoļintālum pērrukkku avarkaļ pakkal sampantamō yamaikičappōlē avaiyuṇtaṇālu miļavukkavaikai pakkal apacāramē pōrum.
204. Even though one does not have knowledge and practice, forgetting their benefit (to the soul), his very connection with them (Bhāgavatas) is enough ; even so, offence toward them is detrimental.

205. *Iti jagma vruttāti niyamamillai.*

205. There is no requirement as to birth, actions, and so forth here. The status of a Bhāgavata does not depend on caste or any particular ritual actions.

206. *Ivvarttam Kaiśika vruttāntattilum, Uparicaravasu vruttāntattilum kāpalām.*

206. This truth can be seen from the Kaiśika incident and from the Uparicaravasu incident.

Nampāduvān, an outcaste singer, gave a song, called Kaiśika to a ghost who threatened to eat him. By the song, the ghost, in fact a learned Brāhmaṇin under a curse, regained his original form. Uparicaravasu, a king who by this great tapas had the power to fly through the sky with all his retinue, was asked to arbitrate a dispute between the gods and the rishis over a matter of ritual. Having decided in favour of the gods, he was cursed by the rishis and lost his power.

207. *Brāhmaṇyam vilaioccellukigatu vedātyayanāti mukar-tālē pagavallāpa hetuveṇru; atutāṇē yijavuk-kuḍuppākil tyājayamāmiṇē.*

207. The price of Brāhmaṇism is acceptable if as a result of the Vedas and the like there is attainment of the Lord ; if that, indeed, is a detriment, then it is to be renounced.

208. *Jagma vruttaṅkaliṇ uṭaiya utkarṣamum apakarṣamum pēṛukkumiḷavukkumaprayojakam.*

208. The superiority or the inferiority of birth and conduct do not affect prosperity or loss.

209. *Prayojakam pākavat sampantamum tatasampantamum*

209. The cause (of prosperity or decline) is relationship to the Lord or non-relationship to Him.

210. Pakavat sampantamunṭāpāliranṭumokkumō eṇgil.

210. If it be said, "Is there equality of two (persons) in relationship with the Lord with them ?"
One person is of high birth, the other is low-born.

211. Ovvātu

211. (The answer is) there is not.

212. Utkruṣṭamāka pramitta jaṇmam pramśasampā-
vaṇaiyālē "śarīre ca" eṇkiraṇapatiyē paya janakam.

212. The birth understood as superior gives rise to fear since there is the possibility of decline, as in, "Even in (my) body..."

The quotation is from *Jitānta Stotra* : see 120.

213. Atukku svarupa prāptamāga naicyam pāvikkavēnum.

213. For this one it is necessary that there be humility appropriate to (his) essential nature.

214. Apakruṣṭamāka pramitta utkruṣṭa janmattukku iraṇu
toṣamumillai.

214. A superior birth understood as inferior does not have the two defects.

The two defects are : 1) fear of falling from one's caste : and 2) the constant need to impose a false notion of oneself projecting that which does not belong to the soul by nature.

215. Naicyam janmasittam.

215. (For one who is low-born) humility is consistent with birth.

The high-born must cultivate humility.

216. Ākaiyālē utkruṣṭa janmamē śrestam.

216. Therefore, it (a humble birth) is better than a superior birth.

217. “Śvapaco’pi mahipāla”

217. ‘Even one who cooks dogs, o king !....”

Bhāgavata Purāṇa :

“Even one who cooks dogs (an outcaste), o king!, who has Viṣṇu-bhakti, is higher than a twice-born one. A sage without bhakti is lower than one who cooks dogs.”

218. Nikruṣṭa janmattāl vanta dōṣam camippatu vilakṣana sampantattālē.

218. The defects coming from an inferior birth cease from relationship with distinguished persons (i. e. Bhāgavatas).

219. Sampantattukku yogyatai yuṇṭāmpōtu janmak kottai pōkaveṇum.

219. The defects of birth should go away when there is qualification for relationship (with the Lord).

220. Janmattukkuk kottaiyum atukkup parihāramum “paṭutilā vojukal” eṅkīra pāṭṭilē yaruṇicceytār.

220. Birth-defect and the removing of it are stated in the text “The path of good conduct without defect...”

Tirumālai 42 :

“O you who are well-versed in the Vedas, and follow the path of good conduct without defect ! you should worship, give and take on a par with people of low caste if they are devotees of Him. O One of walled-Śrīrangam ! you have graced them to worship on equal footing !”

221. Vedakap ponpōlē yivarkalottai sampantam.

221. Relationship with these persons (Bhāgavatas) is like iron in relationship with refined gold.

By mere contact with refined gold, iron is changed into gold.

222. Ivarkal pakkal sāmyaputtiyūmātikya-puttiyum naṭakkavēṇum.
222. It is necessary to look upon these (Bhāgavatas) with thoughts of equality and thoughts of (their) superiority.
223. Atāvatu—ācāryatulyareṇum samsārikālīlum taṇṇīlum iśvaraṇīlum atikar eṇum niṇaikkai.
223. That is to say—thinking them as equal to the ācārya and superior to worldly persons, to oneself and even to the Lord.
224. Ācārya sāmyattukkaṭi ācārya vacanam.
224. That there is equality with the ācārya is (established) by the ācārya's word.
The former ācāryas teach that by having received the sacred mantra all Vaiṣṇavas are equal.
225. Ippaṭi niṇaiyātolikaiyum apacāram.
225. Not thinking in this way is an offence.
226. Ivvarttam itihāsa purāṇākālīlum * payiluñcuṭaroji,
* neṭumāṛkaṭimaiyīlum, * kaṇcora veñkurutiyīlum,
* naṇṇāda vālavarūpālīlum, * tēṭtaruntigarrēṇīlum.
* mēṇporulukku mēlili pāṭṭukkaṭīlum vicatamākak kāḍalām.
226. This can be clearly seen in the Itihāsas and Purāṇas and in the verses beginning with :
“Him whose brightness is ever sung. . .”
“Service to Him whose love is unbounded. . .”
“Shed tears till blood streamed from the eyes. . .”
“Hate-loving fiends equipped with swords. . .”
“One who has reached a status rarely gained. . .”
and in the excellent verses following, “Most precious entity. . .”
The references are to *Tiruvaimoli* 3.7.1-10 and 8.10.1-10, *Periya Tirumoli* 7.4.1-10 and 2.6.1-10; *Perumāl Tirumoli* 2.1-10 and *Tirumālai* 36-42.

In all of these verses of the Prabandham the emphasis is upon giving due respect and service to devotees of the Lord, irrespective of their caste and other incidental matters.

227. Kṣatriyaṇāna Viśvāmitraṇ brahmaṇiyāṇāṇ.

227. Viśvāmitra, as a Kṣatriya, became a Brahma-rishi.

There are a number of examples of individuals honored without respect to their status by birth.

228. Vibhīṣaṇāṇai Rāvaṇāṇ kula-pāmsaṇ eṇgrāṇ; perumāl ikṣvāku vamśyaṇāka niṇaittu vārttai yaruṇicceytār.

228. Rāvaṇa called Vibhīṣaṇa a disgrace to his tribe ; the Lord (Rāma) graciously spoke (to him), regarding him as one of the Ikṣvākus (i. e. a member of his own family).

229. Periya vuṭaiyārkkup perumāl prahmameta samskāram paṇṇiyaruṇiprāṇ.

229. The Lord (Rāma) graciously performed a brahma-medha ritual for Periya Uḍaiyār (Jaṭāyus).

The brahma-medha rite is a funeral rite for the very highest and most respected brāhmaṇas.

230. Tarmaputrar acarīri vākyattaiyum jnānatikyattaiyum konṭu śrī viturarai prahmametattalē samskarittār.

230. Dharmaputra performed the brahma-medha rite for Vidura, on account of the aerial voice and his (Vidura's) great wisdom.

Since Vidura was born of a Śūdra lady, Dharmaputra hesitated to perform brāhmaṇa funeral rites for him. A voice from the sky advised him to do them.

231. Ruṣikal tarmavyātan vācalilē tuvanṭu tarma santehaṇkalai camippittuk konṭarka].

231. Sages, waiting at the gateway of Dharma-vyādha, had their doubts about dharma resolved.

Dharma-vyādha was a butcher and thus of low caste.

232. Kruṣṇa pīṣmatronātikal kruhaṅkālaivitṭu ērī viturar tirumālīkaiyilē amutu ceytāṇ.
232. Kṛṣṇa, passing by the houses of Bhīṣma, Drona, and others, took food in the blessed house of Śrī Vidura. When Kṛṣṇa came to Duryodhana's kingdom as an envoy for the Pāṇḍavas, elaborate preparations were made for his coming, but he went to eat with Vidura.
233. Perumāl Śrī Śabari kaiyālē yamutu ceytaruṇiṇār.
233. The Lord graciously accepted food from the hand of Śrī Sabari.
- Śabari, a-low-caste woman, offered Rāma some fruit.
234. Māraṇērinampi viṣayamākap periyampi uṭaiyavark karuṇicceyta vārttaiyai smarippātu.
234. Let us remember the word spoken to Rāmānuja by Periya Nambi concerning Māraṇēri Nambi.
- Māraṇēri Nambi was a disciple of Ālavandār (Yāmuna), of lower caste, but of great learning and devotion. Nearing death, he asked Periya Nambi, a high-caste person, to perform his funeral rites. Periya Nambi did as requested, but was asked by Rāmānuja why he did this rather than allow Māraṇēri's body to be cremated by his own people. Periya Nambi referred to the example of Rāma and Jaṭāyus.
235. “Prādurbhbāvaiḥ” ityādi,
235. Also, there is, “Through manifestation....”
- “The God of gods, through various manifestations, becomes like the heavenly beings and

man. His devotees are born in different births according to caste and conduct. They (the Lord and His devotees) take forms similar to other (beings), but there is no place for contempt; on the contrary, both appear as similar to other (beings) in order to protect this world. The (so-called) greatness of non-devotees through their learning and conduct is like decoration in the case of a widow (i. e. to consider non-devotees of the Lord great even if they are learned and of good conduct is as inappropriate as a widow wearing beautifying ornaments)." (Source unknown)

236. Pākavatagāṇgrikkē vedārtta jñānātikālaiyuṭaiyavap
kuṇkumam cumanta kaṭutaiyōpāti yēṇu collā
niṇgratiyē.
236. It has been said that he who has knowledge and such of the meaning of the Veda, without being a Bhgāavata, is like a saffron-loaded donkey.
237. Rājāvāṅga ŚrīKulaśekarapperumāl tiryak stāvara
janmānkalai yācaippttār.
237. Though a king, the Lord Kulagekhara desired births as a bird and as an inanimate object.
- Kulagekhara Ālvār desired such births in order to be near the Lord in the temple at Tiruvengadam
238. Prāhmanōttamaiāṅga periyālvārum tirumakālārum.
gōpajānūmattai yāstānam paṇṇiṇārkaḷ.
238. Periyālvār, chief of Brāhmaṇas, and his blessed daughter (Āṇḍāl) imposed upon themselves birth as cowherds.
239. Kantai kālīntāl sarvarkkum nāriṇāmuttamaiyuṭaiya
avastai varakkṭavatāyirkkum.
239. When rags (i. e the body with its defects) are removed all will come to the nature of the best of women (the Goddess, Lakṣmī).

240. Āru prakārattālē paricuttātma-svarupattukku tatsām-yamunṭāyirukkum.

240. Pure persons are equal to that one (Lakṣmī) in essential nature, in six ways.

These six are: (1) having allegiance to no other (than the Lord) - - *ananyārha* - *śeṣatvam*; (2) taking refuge in no other - - *ananya-saraṇatvam*; (3) being enjoyed by no other - - *ananya-bhogyatvam*; (4) being composed while in union (with the Lord) - - *samsleśatīl āriyirukkai*; (5) not being composed while in separation - - *visleśatīl āriyirāmai*; (6) being controlled solely by That One - - *tadeka-nirvāhyatvam*.

241. Druṣṭattilutkarṣam ahaṅkārattālē; adruṣṭattil utkarṣam ahaṅkāra-rāhityattālē.

241. Superiority here in this world derives from pride; superiority here-after derives from being free of pride.

242. Brahmāvā-yiḷantupōtal iṭaiccīyāyp peṛru viṭṭal ceyyumpatiyāyirukkum.

242. As Brahmā, there is loss; as a cowherdess, there is gain. Although Brahmā sits in the lotus sprung from Viṣṇu's navel, he has not seen the lotus-feet of the Lord. On the other hand, Cintayani could not go to see the Lord (Kṛṣṇa), yet she was taken by the Lord then and there, when she gave up her body from very longing for Him.

243. Ippati sarvaprkārattālum nācabetuvāṅga vahāṅkārat-tukkum atigūṭaiya kāryamāṅga viṣaya pṛāvāyat-tukkum vijainilam tāṅkākaiyālē tāṅnaikkāntāl gatravaik kāntārpōlēyum; avāṛrukku varttakarāṅga samsārikālaik kāntāl sarppattīaik kāntārpōlēyum; avāṛrukku nivarttakarāṅga śrivaiṣṇavarkālaik kāntāl pantukkalai kāntārpōlēyum iśvaraṅgaik kāntāl pitāvaik kāntārpōlēyum, acāryaṅgaik kāntāl paciyan corraik kāntār pōlēyum, siṣyāṅgaik kāntāl apimata-

viṣayattaik kāntārpolēyum niṣaittu, abāmākārāttā
 kāmañkal mūḍrum anukūlār pakkal anātarattaiyum
 pratikūlār pakkal prāvanyattaiyum upekṣikkum avarkāl
 pakkal apekṣaiyaiyum piṣappikkum meṇrañci, ātmakuṇ-
 āñkal nammālum piṣagālum piṣappittuk kollavon-
 nātu, satacāryā prasādamaṭiyāka varukīra pakavat-
 prasātāttalē piṣakumattagai yeṇru tuṇintu
 tehayāttiraiyilupekṣaiyum ātmayāttiraiyilapekṣaiyum
 prākruta vastukkalil pogyatāputti nivruttiyum
 tehatāraṇam paramātma samārataṇa samāpti
 prasātāpratipatti yeṇkiṛa putti viṣeṣamum taṇakkoru
 kleśamuṇṭāñal karmapala meṇgrātal krupāpala meṇgrā-
 tal piṣakkum pṛitiyum, svānuṣṭāñattil sātanatva
 putti nivruttiyum; vilakṣaṇaruṭaiya jñānānuṣṭāñan-
 galil vāñcāiyum, ukantarulīga nilaṅkalil ātarāticaya-
 mum, mañkalāśāsanamum, itaraviṣayañkalil aruciyum,
 ārttium anuvarttana niyatiyum ābāra niyatiyum;
 anukūla sahavāsamum, pratikūla sahavāsa nivrutti-
 yum satācārya prasātāttalē varttikkumpati paṇṇik-
 konṭu pōrakkaṭavan.

243. Considering that he himself is the soil in which is produced the sensuality which is the effect of pride, which is the cause of ruin in every way, he (the Bhāgavata) should see himself as an enemy; seeing bound persons who are promoters of worldly pleasures, he should take them as a serpent; seeing Śrivaiṣṇavas who are concerned with renouncing these (pleasures), he should take them as kinsmen; seeing the Lord, he should take Him as a father; seeing the Ācārya, he should take him as food for a hungry man; seeing a disciple, he should take him as an object of favour. Realising that pride, wealth and kāma, these three, (make for) disrespect toward good company, attachment for bad company, and regard for those who are indifferent, he should fear. Resolving that the soul's (essential) attributes cannot be taken as arising either from himself or from others but that they arise from the grace of the Lord which comes by means of the grace of the true ācārya, he should, by the grace of the true ācārya, continue making progress in : disregard for the body,

eager regard for the soul, renouncing the thought of the enjoyment of materialistic things, the clear belief that the maintenance of the body is accomplished by the *prasāda* acquired by worship of the Supreme Soul, gladness if there be suffering of affliction, whether arising from the fruit of karma or as the fruit of grace, giving up the thought of self-practice as a means, the earnest desire for the knowledge and practice of distinguished persons, intense love and prayer of benediction toward places favoured (by the Lord), aversion for other worldly objects, restlessness, discipline in matters of service, abiding with the well-disposed and avoiding the ill-disposed.

244. Maṅgalāśāsanam svarūpa viruttamaṇī vengil:
Jñānatacaiyil rakṣyarakṣaka - pāvam taṅkappile
kiṭakkum; prematacaiyil taṭṭumāṛik kiṭakkum.

244. If it be said that the prayer of benediction (*maṅgalāśāsana*) is contrary to essential nature, (it is answered that), in the state of knowledge, protected and protector are related as such; but in the state of love this relationship is overturned.

The *maṅgalāśāsana* is a blessing. In the state of the simple knowledge of one's servitude to the Lord, such a blessing from an inferior to a superior would be inappropriate; but when knowledge gives way to love, such a blessing is quite appropriate.

245. Avāṅsvarūpattai yanusandhittālavāṅgai kāṭakākak
konṭu taṅgaṇainōkkum, sau Kumāryattai yanusaṇtittāl
taṅgai kāṭakākak konṭu avāṅgai nōkkum.

245 Considering His (the Lord's) essential nature, he (the soul) protects himself with Him as supporter; considering (His) tenderness, he protects Him because he takes Him as a protector.

By essential nature the Lord is omnipotent, etc. and the soul looks to Him for protection; but, in the love-relationship the soul sees the Lord's beauty and tenderness and naturally moves to protect these in support of a continuing relationship.

245. Ivvarttam cakravartti śrījanakarājaṇtirumakaś
viśvāmitraś śrīdanḍakārṇya vāsikalāṇa ruṣikāl
tiruvaṭi mahārājar śrīnandagopar śrīvidurar pūllai-
yugāṅkāvillidāsar toṭakkamāgavarkal pakkalē
kāṇalām.
246. This truth is seen in the case of the emperor (Daśaratha), Janaka's divine daughter (Sītā), Viśvāmitra, the rishis who dwelt in the blessed Dāṇḍaka forest, Tiruvaṭi (Hanumān), the Mahārāja (Sugrīva), the blessed cowherd Nanda, the blessed Vidura, Pūllai Urangāvilli Dāsar and others.

All these had occasion to protect the Lord.

247. Ilaiyaperumālai śrīguhapperumāl aticāṅkai paṇṇa
iruvaraiyum aticāṅkaipāṇgi śrīguhapperumālpari-
karam perumālai nōkkigriṇē.
247. The blessed Lord Guha, suspending the younger Lord (Lakṣmaṇa), and Guha's servants suspecting them both, they (all) protected the Lord (Rāma).
248. Oru nāl mukattilē vilittavarkalai vaṭivāļaku paṭuttum
paṭayiṇṇitu.
248. By only once seeing the beauty of (Rāma's) form, (Guha's people) made a great effort (to help Him).
249. Ivarkal nammuṭaiya kōtiyile yēṇṇumpaṭiyāyiṇṇu
Ālvārkal nilai.
249. The Ālvārs are outstanding in this matter.

250. Ālvārkaļellāraiyum pōlallar Periyālvār.
250. (And), Periyālvār is unlike the other Ālvārs (in this matter).
251. Avarkalukkitu kātācitkam ; ivarkkitu nityam.
251. For the others, it (making maṅgalāśāsana to protect the Lord) was occasional ; for this one (Periyālvār) it was constant.
252. Avarkalūtaiya ālaṅkāltāvē ivarkku mēṭāyirukkum.
252. Indeed, the depths for the others was shallow for this one.
- The other Ālvārs were only attracted by the beauty of the Lord ; but Periyālvār, apprehending danger to His beauty, hailed it.
253. Avarkalukku upaya śeṣatvattaiyum alittu svarupataik kumilnīruṇṇap paṇnumatu, ivarkku upaya vruttikkum hētuvāy svarupattaik karaiyērrum.
253. For the others, there is a diving deep of essential nature, destroying the (their) *śeṣa* relationship to both (the Lord and the Bhāgavatas) ; for this one, this (diving deep) is the cause of increasing both (the *śeṣa*-relationships), augmenting thereby the essential nature.
- The other Ālvārs seem to have merged themselves with the Lord, destroying the *śeṣa*-relationship ; whereas, Periyālvār deepened the relationship by his *maṅgalāśāsana*.
254. Payanivarttakaṅkalukku payappaṭuvatu pratiku-laraiyum anukūlarākkikkolluvatu, aīta kālaṅkalil apatānaṅkalukku uttarakāļattilē vayirerivatu prāptipalamum ituvē yepatu animišaraippārttu uṛakalurākal eṇpatāyk konṭu itu tāne yātraiyāy naṭakkum.
254. This (*maṅgalāśāsana*), indeed, was a livelihood (for Periyālvār), which took the form of fear for fear-removers, changing enemies into friends, feeling pangs over some dangers of former times, or saying, "This (*maṅgalāśāsana*)

is the fruit of attainment", or saying when seeing the vigilant ones (the guardians of the Lord in Vaikuṇṭha), "Don't sleep".

These were all the circumstances in which Periyālvār invoked protection for the Lord.

255. Allātavarkalaip pōlē kēṭkīravarkalūṭaiyavum collukiravarkalūṭaiyavum tanimaiyait tavirkkai yanṛikkē ḥālumālārenkīravāṇuṭaiya tanimaiyait tavirkkaikkākavāyīṛru bhāṣyakārarum ivarum upadeśippatu.
255. Unlike others, who sought to remove the solitude (the loneliness) of the (teacher and the taught,) the Bhāṣyakāra (Rāmānuja) and this one (Periyālvār), when teaching, sought to remove the loneliness of Him (the Lord who has no one to sympathise).
256. Allātārkku sattāsamruttikal darśanānupava kaiṅkarayaṅkalālē ; ivarkku maṅgalāśāsanattalē.
256. The existence and sustenance of others were from seeing, enjoying and serving (the Lord); that of this one (Periyālvār) was from the maṅgalāśāsanā.
257. Ukantarujiṇa nilaṅkalai yanusantittāl uṇum urakkamumiṇṛikkē ivaruṭaṭa yātraiyē namakkellārkkum yātraiyākavēṇum.
257. Thinking about the holy places, without food or sleep, was a livelihood for this one and should be a livelihood for all of us.
258. Ākaiyālē maṅgalāśāsanam svarūpānukuṇam.
258. The prayer of benediction is compatible with essential nature.
259. Anukūlarākīrjar jñāṇabhakti vairākyāṅkal iṭṭumāriṇārpōlē, vaṭivilē toṭai koṭṭalāmpati yirukkum paramārttar.
259. The well-disposed ones are those who are restless (with samsāra), in each of whom knowledge, devotion or

renunciation seems to be prominent and whose form indicates a connection (with these qualities).

260. Oru cey nirampa nīr nīgrāl acal cey pocintu
kāttumāpōlē ivaiyillātārkum ivarkaļot̄ai sampantat-
tālē ugāvutal t̄rakkaṭavatāyirukkum.
260. Just as from one field standing full, water oozes into a neighbouring field, so from association with these persons by those who are lacking these (knowledge, devotion and renunciation), grief born of deficiency will vanish.
261. Āruṇīr varavaṇittānāl atukkīṭāna aṭaiyāṭānkalun-
tāmāpōlē prāpti yaṇittāgavārē inta svapāvaviśeṣāṅkaṭ
taṇṇaṭaiyē viṭaiyakkaṭavatāyirukkum.
261. These distinctions of self-nature will arise naturally when attainment is near, as the sands of the river-bed produce symptoms of the approaching flood.
262. Ivaṛṣaikkonṭu carama sārīrameṇru taṇṇakkuttāpē
aṭutiyiṭalāyirukkum.
262. By these marks it becomes certain that this is the last body for the one (in whom they appear).
263. Pratikūlarākīrār tēhātmāpimānikālum svatantrarum
anyāṣeṣapūtarum upāyāntaraniṣṭarum svaprayojana-
pararum.
263. The ill-disposed are those who identify soul with body, who do things as they like, who show allegiance to others (rather than the Lord), who are attached to other upāya, and who are self-purposed.
264. Ivarkaļukku utteśyarum upāyōpēyaṅkaļum pētiṭi-
rukku.
264. For them that which they esteem, the means and the goal differ.
265. Tēhātmāpimānīkaļukku utteśyar tēhavarttakarāga
manuṣyarkaṭ, upāyamarittam, upēyamaihikapōkam;

svatantraukku uttēśyar svarkkātipōkapratar, upāyam karmāduṣṭānam; upēyam svarkkātipōkam, anya ēśa pūtarkku uttēśyar brahmaṛatrātikāl upāyam tatsamāśrayaṇam, upēyam tatsāyujyam; upāyāntaraniṣṭarkku uttēśyaṇ tēvatāntaryāmiyāṇa sarvēśvaraṇ, upāyam karmajñānapaktikāl, upēyam pakavatanupavam; svaprayōjanapararkku uttēśyaṇ ‘neñciṇāl nīgaippāṇ yavaṇ’enkiṛavāṇ; upāyam svakīya svikāram, upēyam svārtta kaiṅkaryam.

265. For those who identify soul and body, their esteem is for persons who foster the body, their means is *arthā* and their goal is worldly enjoyment; for those who act on their own their esteem is for those who give enjoyment in *svarga*, their means is the practice of *karmas* and their goal is the enjoyment of *svarga*; for those whose allegiance is to others, they esteem Brahmā, Rudra and the like, their means is resorting to them, and their goal is union with them; for those devoted to other means, their esteem is for the Lord of all as Indweller of the gods, their means is *karma*, *jñāna* and *bhakti* and their goal is the experience of the Lord; for those who are self-purposed, their esteem is for the one described in “He who thinks (of Him) in whatever form...”, their means is whatever means is adopted by them (rather than the Lord), and their goal is service as to what pleases them (rather than what pleases the Lord).

The self-purposed (*svaprayojanapara*) are oriented toward the Lord but their performance is according to what pleases themselves. The quotation is from *Tiruvaivayomoli* 3.6.9: “O people of this world, don’t get confused regarding the primeval being amidst the three *mūrtis*-, He who is the Lord of the divine beings who are never wanting in God-experience, He who happens to be the father capable of affording protection and also the mother and who, without stopping there, becomes a relation of every description. Seeing such a Lord of this much greatness, don’t be

confused that He is different from This One: He who thinks (of Him), in whatever form, that form is really the Great Lord, having the complexion of the expansive ocean."

266. *Mutal con̄ga müvarum nikrahattukkilakku. Maṛraiyi-ruvarum anukrahattukkilakku.*
266. For the first mentioned three, there is punishment; for the other two there is favour.
267. *Müvaruṭaiyavum karmam anupava vinācyam, nälāma-tikārikku prāyaścitta vinācyam; añcāmatikārikku-puruṣakāra vinācyam.*
267. The karma of the (first) three is destroyed by experience; that of the fourth contestant is destroyed by expiation; that of the fifth contestant is destroyed by the mediator.

The first three cannot attain the Lord, they simply go on according to their karma. The fourth, who follows the upāya prescribed by the Vedānta-texts, can prepare themselves for grace by doing *prāyaścitta*. The fifth, the self-purposed, can prosper under the guidance of an ācārya, who becomes a mediator for them.

268. *Upāyam svikārakālattil puruṣasāpekṣamumāy puruṣa-kārasāpēkṣamumāy irukkum; kāryakālattil upayanir-apēkṣamāyirukkum.*
268. At the time of the choice of means there is dependence upon the *puruṣa* (the devotee) and the *puruṣakāra* (the mediator); at the time of accomplishment there is no dependence on these two.

The fifth contestant is brought to favour by the mediator. Thus the question arises as to whether the mediator, himself accomplishes grace. The answer is that the devotee and the mediator are active only at the stage of taking refuge in the Lord ; the Lord is independent in accomplishing the salvation of the devotee.

269. Svaprayōjanaparar ellāraiyum pratikūlarāka niṇaik-kalāmōvēngil ?

269. It may be asked : "Is it proper to think of all those relying on self-purpose as ill-disposed ?"

270. Iku svaprayōjanam eṇkiṇatu ḫārayatoṣa janya-māṇattai.

270. (The answer is) that that which is here called 'self-purposing' is that which arises from a defect of reliance (on the beautiful form of the Lord).

The self-purposed one is misguided because he simply reacts to the beautiful external form of the Lord in His *arcāvatāra*; he is caught up in the enjoyment of the form and does not truly give himself up to the Lord.

271. Ākaiyälē toṣamillai.

271. Therefore, there is no defect (in saying that the self-purposed one is ill-disposed).

272. Viṣaya toṣattai varumavaiyellām tustyajamāyiṛēyi-ruppatu.

272. It is clear that all that which comes from the object of enjoyment is difficult to renounce.

273. "Umaiyarōtu ceviṭar vāttai", "Kathamanyadicchati.":

273. "Conversation between the deaf and the dumb..."; "How can it desire anything else..."

Nācciyār Tirumoli 12.1: Āṇḍal speaking to her friends
 "To me who has come to have an infatuation with regard to Mādhava that cannot be understood by you whose will is quite different from mine, your talk is like conversation between the deaf and the dumb. Please take me to a place near Mathurā (the place of Kṛṣṇa), who reached the wrestling ground even before the wrestlers

came there and who grew in the house of a different mother after leaving the mother who gave birth to Him."

Stotraratna 27.:

"How can my mind, which is firmly set upon Your nectar-shedding lotus-feet, ever desire anything else? It is well known that when there exists a lotus full of honey, the bee does not even look at the (thorny, nectarless) ikṣuraka flower."

274. Ippati yivai yittaiyum satācārya prasāttalē varttikkum pōtaikku vastavyamācārya sannitiyum pakavat sannitiyum; vaktavyamācārya vaipavamum svanikarśamum; japtavyam kuruparamparaiyum tvayamum; parikrāhyam pūrvācāryarkalūṭaiya vacanamum anuṣṭānamum; parityājyam avaiṣṇava sahavāsamum apimānamum; karttavyam ācārya kaiñkaryamum pakavat kaiñkaryamum.
274. When these (virtues) increase by the grace of the true ācārya, the dwelling of the wise one is in the presence of the ācārya and in the presence of the Lord; his speech is of the ācārya's greatness and his own inferiority; the prayers to be repeated are the line of ācāryas (*guruparamparai*) and the *Dvayam* (*mantram*); that which is to be favoured is the word and conduct of the former ācāryas; that which is to be avoided is association with non-Vaiṣṇavas and their attachments; that which is to be done is service to the ācārya and service to the Lord.

The passage picks up from 259-261, the virtues being knowledge, devotion and renunciation.

275. Kīlcconna pakavat kaiñkaryam arīvatu sāstramukattalē; ācārya kaiñkaryamaṛīvatu sāstramukattalum ācārya vacanattalum.
275. The service to the Lord, referred to above, is to be known from the scriptures; service of the ācārya is to be known from the scriptures and from the words of the ācārya.

276. *Kaiñkaryantāñirāṇu.*

276. There are two kinds of service.

277. *Atāvatu iṣṭam ceykaiyum aniṣṭam tativukaiyum.*

277. Namely, doing what is pleasing and avoiding what is displeasing.

278. *Iṣṭāniṣṭāṅkal varṇāśramaṅkaļaiyum ātmasvarūpa-taiyum avalampittirukkum.*

278. That which pleases and that which displeases depends upon *varṇa* and *āśrama* and the soul's essential nature.

279. *Puṇyattuk kañcukīvaraṇ pāpattaip paññāṇiṛē.*

279. He who fears even to do good deeds would not perform bad deeds.

Both *puṇya* and *pāpa* are detrimental to one seeking attainment of the Lord.

280. *Ivaṇ puṇyattaip pāpameṇrirukku; avaṇ pāpattaip puṇyameṇrirukku. Avayukkattu kitaiyatū; ivayātu ceyyāṇ.*

280. He the (*prapanna*) takes merit as demerit; He (the Lord) takes demerit as merit; but He (the Lord) will get none (demerit) because he (the *prapanna*) does not occasion any.

281. *Kaiñkaryantāñ paktimūlam allātapatōtu pītimūlamāy varavēṇum.*

281. Service, indeed, should come from (fear from loss of dependence on the Lord) if it does not spring from devotion.

282. *Atuvumillātapatōtu atikārattilum upāyōpēyaṅkaļilum anvayamīṇrikkē yoliyum.*

282. If even that is not so, fitness for *prapatti* together with the means (the Lord) and the end (the pleasure of the Lord) will be lost.

283. Kainkaryantagnai pala-satanāmakkatē palamakkavēnum.
283. His service should be as fruit, not as the means to fruit.
284. Atāvatu--tān kaiyelatē avagaik kaiyēkkap paññukai.
284. That is to say, instead of reaching out to take from Him (the Lord), he should make Him (the Lord) take from him.
285. Koṭuttuk kojjatē koṭattukku kaikkuli koṭukkavēnum.
285. Not taking by giving, he should give payment for the acceptance (of him by the Lord).
286. Śrīviduraraiyum śrimalakāraraiyum kūpiyaiyum pōlē kiñcitkarittāl svarupam niṣam peruvatu.
286. If you give something, the essential nature gains lustre, as with Vidura, *mālakāra* and the hunch-backed woman.
- All three made simple, selfless offerings to Kṛṣṇa : Vidura offered food, *mālakāra* offered flowers and the hunch-back offered sandal-paste meant for Kāṁsa.
287. Maṭitaṭavāta cōrum curunārāta pūvum cuṇḍampu paṭāta cāntumiṣē yivarkal koṭuttatu.
287. These gave food without searching the pocket (i. e. without asking payment), flowers without bad smell and sandal-paste without lime.
288. Kainkarya tacaiḍpōlē muḍpuḍla tacaiḍalilum svarupat-tai ujjvalamakkavēnum.
288. As in the state of service, so also in stages prior (to that) the self-nature should be made illustrious.
289. Muḍpē nālutacai yuṇṭu.
289. There are four prior stages.

290. Atāvatu jñānatacayum varānatacayum prāpti-tacayum prāpyānupavatacayum.
290. Namely : 1) the stage of knowledge; 2) the stage of choice; 3) the stage of attainment and 4) the stage of experiencing the goal,
- First, there is knowledge of one's *sesarva* gained from the ācārya, then there is choosing the Lord as the means, etc.
291. Jñānatacayil ajñānattai muṇḍiṭum; varānatacayil apurttiyai muṇḍiṭum; prāptitacayil ārttiyai muṇḍiṭum; prāpyānupava tacayil apinivēśattai muṇḍiṭum.
291. In the stage of knowledge, one bears in mind (his) ignorance; in the stage of choice one bears in mind (his) imperfection; in the stage of attainment one bears in mind (his) restlessness (in *samsāra*); in the stage of experiencing the goal one bears in mind (his) zeal.
292. Ajñānam pōvatu ācāryajñānattalē; apūrttipōvatu īvara pūrttiyālē; ārttipōvatu arujālē; apiniveśam pōvatu anupavatīlē.
292. Ignorance is dispelled by the ācārya's knowledge; imperfection is dispelled by the perfection of the Lord; restlessness is dispelled by the Lord's grace; zeal is dispelled by experience.
293. Ajñāgattukkaṭi aparātam, apūrttikkaṭi jñānapūrtti, ārttikkaṭi alāpam, apiniveśattukkaṭi aļaku.
293. Transgression gives rise to ignorance; the perfection of knowledge gives rise to (awareness of) imperfection; non-attainment gives rise to restlessness; the beauty (of the Lord) gives rise to zeal.
294. Ārttiyum apiniveśamum irukkumpaṭi arccirati-katiyilē congnōm.
294. The restlessness and the zeal mentioned here are discussed in the *Arccirādi-gati* (another treatise by Piṭṭai Lokācārya).

295. **Ivañ tanakku nälutacaipölē nälukuñamum uñiñ.**
295. Like these four stages, this one (the *prapanna*) has four attributes.
296. Atāvatu jñānamum ajñānamum śaktiyum aśaktiyum.
296. Namely, knowledge, ignorance, power and impotence.
297. Itu tāñ avañukkum uñtu.
297. This, indeed, is true of Him (the Lord) also.
298. Avaguñtaiya jñānattukkilakku ivaguñtaiya kuñam; ajñānattukkilakku ivaguñtaiya toṣam; śaktikkilakku ivaguñtaiya rakṣaṇam; aśaktikkilakku parityākam.
298. His (the Lord's) knowledge is (knowledge) of the virtue of this one (the *prapanna*); (His) ignorance is (ignorance) of the defect of this one; (His) power is (power) to protect this one; (His) impotence is (impotence) to abandon this one.
299. Ivaguñtaiya jñānattukkilakku ācāryakuñam; ajñānattukkilakku ācāryatoṣam; śaktikkilakku ācārya kain-karyam; aśaktikkilakku niṣittāñuṣṭānam.
299. This one's (the *prapanna*'s) knowledge is (knowledge) of the virtue of the ācārya; his ignorance is (ignorance) of the defect of the ācārya; his power is (power) for service of the ācārya; his impotence is (impotence) to do what is forbidden.
300. Niṣittantāñum nälupañiyāyirukkum.
300. What is forbidden is of four kinds.
301. Aātvatu akrutyakaraṇamum pakavatapacāramum pākavatāpacāramum asahyāpacāramum.
301. Namely, 1) doing what is prohibited (by the scriptures); 2) affront to the Lord; 3) affront to a Bhāgavata and 4) intolerable offence.

302. **Akrutyakaraṇamāvatu** - parahimsai parastotram paratāra - parikrahām paratravyāpahāram asatyakatanam apakṣyapakṣadām toṭakkamāṇavai.
302. Doing what is prohibited is: violence to others; praising others (the unworthy); grasping other's wives; taking other's property; telling untruth; eating what should not be eaten, and the like.
303. **Pakavatapacāramāvatu** - tēvatāntaraṇkalōṭokka īśvaraṇai niṇaikkaiyum rāmakruṣṇātyavatāraṇkalil manusya sajātīyatā puttiyum, varṇāśrama viparitamāna vupacāramum, arccāvatārattil upātāna nirupanānum ātmāpabāramum pakavat - travyāpahāramum toṭakkamāṇavai.
303. Affront to the Lord is as follows: holding the Lord as equal to other gods ; thinking that Rāma and Kṛṣṇa avatāras are the same as (ordinary) men; practising (worship) contrary to *varṇa* and *āśrama*; thinking about the material of (which) the *arcāvatāra* (is made); thinking of the soul as separate (from the Lord) and taking the property of the Lord.
304. **Pakavattravyattait** tāṇapaharikkaiyum apaharikkīḍavarkalukku sahakarikkaiyum avarkal pakkalile yācitamākavum ayācitamākavum parikrabikkaiyum pakavāṇukku aniṣṭamāyirukkum.
304. These are contrary to the desires of the Lord : stealing the Lord's property oneself, helping others to steal it, receiving these (stolen goods) from others, whether solicited or unsolicited.
305. **Pākavatāpacāramāvatu** ahāṅkārārta kāmaṇkalatiyāka śrīvaiṣṇavarkalukkup paṇḍum virotam.
305. Affront to Bhāgavatas is as follows ; hostility toward Śrīvaiṣṇavas due to (one's) being a slave of pride, worldliness and sensuality.
306. **Asabyāpacāramāvatu** nīrpantanamāka pakavat

pākavata viṣayameṇṛāl asahamāṇapāyirukkaiyum
ācāryāpacāramum tatpaktāpacāramum.

306. Intolerable offence is : unmotivated affront to the Lord, the pākavata, the ācārya and his devotees.

307. Ivaī yōgrukkogru krūraṅkaṭumāy upāya virōti-
kaṭumāy upēya virōtikāṭumāyirukkum.

307. These (the above four offences) are, in comparison more harsh than the earlier and are hostile to the means and the end.

Affront to the Bhāgavata is more serious than affront to the Lord, and so forth, since it is by means of other disciples, the ācārya and the Bhāgavata, that one attains the Lord's grace.

308. Tāg bitḍadēśam paṇḍumṛpōtu tāgaiyum śiṣyāgai-
yum palattaiyum māṛāti nīgaikkai krūra niṣittam.

308. Indeed, when teaching, it is a forbidden harshness (for the ācārya) to mistake the position of an ācārya, (the position) of the disciple and the fruit (i. e. the results of the teaching).

309. Tāgai māṛāti nīgaikkaiyāvatu tāgai ācāryaṇenṛu
nīgaikkai; śiṣyāgai māṛāti nīnaikkaiyāvatu taṇakku
śiṣyāṇenṛu nīnaikkai, palattai māṛāti nīnaikkaiyāvatu
druṣṭa prayōjāttaiyum śiṣyāṇuṭaiya ujjivāpattai-
yum pakavat-kaiṅkaryattaiyum sabavāsattaiyum pala-
māka nīgaikkai.

309. Thinking of himself falsely means his thinking of himself as ācārya; thinking of the disciple falsely, is thinking (of disciple) as his disciple; thinking of the fruit falsely, is thinking of the fruit as: 1 any material benefit; 2 the salvation of the disciple; 3 service of the Lord; or 4 living together with his disciple (i.e. enjoying his company).

The ācārya should not harbor any desire for status, material wealth or personal advantage. He is merely a mediator, a channel for grace.

310. *Nigaiyātirūkka innālu palamum sittikkīṣapati yēppēppgil; śeṣapūṭapāṇa ḡiṣyaṇ ninaivālē truṣṭapalam sittikkum; iṣvarāṇ ninaivālē ujjīvanam sittikkum; ācāryāṇ ninaivālē pakavat kaiñkaryam sittikkum; upakāra samruttiyālē sahavāsam sittikkum.*
310. If he does not think on these four fruits, whence are they accomplished ? Material benefits result from the devoted disciple's care (for his ācārya); salvation results from the Lord's care; service of the Lord results from the ācārya's care; co-residence results from (the disciple's) remembering the assistance (of his ācārya).
311. *Sākṣātpalamum ācāryatvamum sittikkīṣapati yennennil; tan ninaivālum iṣvaran ninaivālum sittikkum.*
311. It may be asked, whence are accomplished the direct results and the ācarya-ship? These result from his (the ācārya's) care and the Lord's care.
312. *Ippati yoṇiya upatēṣikkil iruvarkkum svarupa sittiyillai.*
312. If (the ācārya) does not follow these stipulations, the essential nature of both (the ācārya and the disciple) is not established.
313. *Ācāryanukku ḡiṣyanpakkal krupaiyum svācāryan pakkal pāratantriyamum vēṇum.*
313. The ācārya should show compassion toward the disciple and dependence upon his own teacher.
314. *Krupaiyālē ḡiṣyan svarūpam sittikkum; pāratantriyattalē tan svarūpam sittikkum.*
314. By compassion the essential nature of the disciple is established; by dependence (upon his own teacher) his own nature is established.
315. *Nērē ācāryanenpatu samsāra nivarttakamāna periya tirumantrattai yupatēṣittavanai*

315. The direct meaning of 'ācārya' is, 'one who teaches the great holy mantram (the *Asṭākṣara*), which removes *samsāra*.'

316. Samsāra varittkañkalumāy kṣutrañkalumāna paka-
vanmantrañkalai yupatēśittavarkalukku ācāryyatva-
pūrṭtiyillai.

316. Ācārya-ship is not perfect for those who teach Lord-mantras which foster *samsāra* and are petty.

317. Pakavan mantrañkalai kṣutrañkalai egkiratē palatvāra.

317. Lord's-mantras are said to be petty by reason of their fruit.

318. Samsāravarttakañkalęgkiratum attälē.

318. For the same reason they are said to foster samsāra.

319. Itutāg aupātikam.

319. This, indeed, (the fruit of certain mantras) is limited to special conditions.

320. Cetanaṇuṭaiya ruciyałē varukaiyālē.

320. As coming from the soul's desire.

One may invoke a mantra in search of such things as wealth or progeny. Employing a mantra for any other end than attainment of the Lord is petty and results in continued bondage.

321. Śiṣyagegipatu sāyantara nivruttiyum palasātana-
śuśruṣaiyum, ārttiyum, ādaramum anasuyaiyum
uṭaiyavaṇai.

321. He is said to be a disciple who abstains from other than that which is to be accomplished; desires to hear the means to the end, is restless (in samsāra) and is affectionate and not envious (toward the ācārya).

322. Mantramum dēvataiyum palamum palānupantika-
lum palasātanamum aihi kapōkamum ellām ācār-
yanē yen̄u dinakkakkaṭavan.
322. The mantra, the god, the fruit, those things related to
the fruit, the means to the fruit, worldly enjoyments-he
(the disciple) should consider the ācārya as all these things.

323. "Mātā pitā yuvatayāḥ" eṅkipa ślōkattile ivvarattateip
paramācāryarum aruḍicceyiār.
323. Our great teacher (Ājavandār) bestowed this in the verse,
"Mother, father, women..."

Stotra Ratna 5 :

"I reverently bow down my head to the blessed
feet of the first lord of our family, which feet
are delightful with the bakula flowers and which
alone are eternally mother, father, women, sons
and wealth to every one of my race."

324. Itukkaṭi upakāra smruti.
324. The basis of this (considering the ācārya as all these
things) is remembering (his) favour.
325. Upakāra smrutikku mutalaṭi ācāryanpakkal kruta-
jñatai; muṭintanilam iśvaranpakkal krutajñatai.
325. The remembrance of favour is, at first, gratitude toward
the ācārya and finally gratitude toward the Lord.
326. Śiṣyanum ācāryanum anyonyam priya - hitaṅkaṭai
naṭattak kaṭavāīkal.
326. Disciple and ācārya should act toward each other as to
what is pleasant and what is suitable.
327. Śiṣyan tān priyattai naṭattakkaṭavan; iśvaraṇaik
koṇṭu hitattai naṭattakkaṭavan; ācāryaṇ māgṛṭi
naṭattakkaṭavaṇ.
327. The disciple himself should do what is pleasant (for the
ācārya); he should do what is suitable (for the ācārya), with

the help of the Lord; the ācārya should do just the opposite (i. e. he should himself do what is suitable for the disciple and with the help of the Lord he should do what is pleasant for the disciple).

328. Śiṣyaṇ ukappilē yūnṛippōrum; ācāryanujjīvanattile yūnṛippōrum.
328. The disciple becomes committed to satisfying (the ācārya); the ācārya becomes committed to rescuing (the disciple).
329. Ākaiyāl śiṣyanācāryaṇuṭaiya harṣattukku ilakkākai yoṭiya rōṣattuk kilakkākaik kavakācamillai.
329. As, therefore, the disciple is the object of the ācārya's love, there is no place for his (the ācārya's) anger (toward the disciple).
330. Nikrahattukkup pātramāmpōtu atu hitarūpamā-
kaiyālē yiruvarkkumupādēyam.
330. There is no refusal of reprimand by either of them, at any time, as it is beneficial (to both).
331. Śiṣyaṇukku nikrahakāraṇam tyājyam.
331. The disciple should avoid any occasion for reprimand.
332. Nikrahantāṇ pakavaṇ-nikrahampōlē prāpyāntark-
katam.
332. Reprimand, like the reprimand of the Lord, is part of the results (of the Lord's grace moving).
333. Ācāryaṇ śiṣyaṇuṭaiya svarūpattaip pēṇakkaṭavaṇ;
śiṣyaṇ ācāryaṇuṭaiya dēhattaip pēṇakkaṭavaṇ.
333. The ācārya should foster the self-nature of the disciple ; the disciple should attend to the ācārya's body.
334. Iraṇṭumiruvarkkum svarūpamumāy pakavatkaiñ-
karyamumāyirukkum.
334. Both of these (the above) are befitting of the two and are service to the Lord.

335. Ācārya^ṇukku tēharakṣaṇam svarupahāni; śiṣya^ṇukku
ātmarrkṣaṇam svarupahāni.
335. For the ācārya, protecting (his own) body diminishes his essential character (as ācārya); for the disciple, protecting (his own) soul diminishes his self-nature.
336. Ācārya^ṇ ātmarakṣaṇam paññumitattil ahamkāram
viroti; śiṣyan tēharakṣaṇam paññumitattil mama-
kāram virōti.
336. The ācārya (who thinks he is) performing protection of (disciple's) soul, is destroyed by pride ; the disciple (who thinks he is) performing protection of the (ācārya's) body, is destroyed by self-interest.
337. Ācāryan tan̄nuṭaiya tēharakṣaṇam tan̄ vastuvaikkon̄tu
paññakkaṭavan̄ ; śiṣyan svatēharakṣaṇam ācāryan-
vastuvaikkon̄tu paññakkaṭavan̄.
337. The ācārya should take the property for the protection of his body as his own ; the disciple should take the property for the protection of his own body as the ācārya's (property).
338. Ācāryan śiṣyan vastuvaik kol̄lak kaṭavaṇallan̄. Śiṣyan
tan̄ vastuvaik koṭukkak kaṭavanallan̄.
338. The ācārya should not take the property of the disciple (which the disciple thinks of as his own) ; the disciple should not give such property to him (the ācārya).
339. Kol̄lil miṭiyāṇām, koṭukkil kaṭṭanām.
339. Taking makes him (the ācārya) look destitute ; giving makes him (the disciple) look a thief.

The ācārya does not need anything as he is already complete ; the disciple does not own anything to give, since everything belongs to the ācārya.

- 340.** Koḷ koṭaiyupṭāḥ sampantam kulaiyum.
- 340.** When taking and giving arise, the relationship ceases.
- 341.** Ivan mitiyānākaiyālē koṭān, avān purṇānākaiyālē koṭṭān.
- 341.** This one (the disciple) cannot give since he is poor ; he (the ācārya) cannot take since he is full.
- 342.** Avānukkup purttiyālē svarupam jīvittatu. Ivanukku mitiyālē svarupam jīvittatu.
- 342** That one's (the ācārya's) position is justified by fullness ; this one's (the disciple's) position is justified by poverty.
- 343.** Ānāl śiṣyaṇ ācāryanukkup paṇḍumupakāram onṛumil-laiyōvenṇil.
- 343.** Then, it may be asked, "Is there no giving of favour by the disciple to the ācārya?"
- 344.** Ācāryaṇ nīnaivālē yuṇṭu.
- 344.** In the thinking of the ācārya, there is (but not in the thinking of the disciple).
- Seeing the results of the Lord's grace in the disciple, the ācārya considers himself favoured.
- 345.** Atāvatu jñāna vyavasāya prēma samācāraṇkaļ.
- 345.** (The results are) namely, knowledge, firm resolve, love and good conduct.
- 346.** Ācārya prītyarttāmāka ivānukkut taviravēṇṭuvatu pakavat travyattai yapaharikkaiyum pakavatpōjanattai vilakkukaiyum kurumantra dēvatā paripavamum.
- 346.** For the purpose of pleasing the ācārya this one (the disciple) should abstain from taking away the property of the Lord, obstructing the enjoyment of the Lord, and contempt for the teacher, the mantra and the god.

347. Pakavat-tavyāpahāramāvatu svātantriyamum anya-
śeṣatvamum; pakavat pōjanattai vilakkukaiyāvatu
avanuṭaiya rakṣakatvattai vilakkukai.
347. The taking away of the Lord's property; is the disciple's independence and dependence on another (other than the Lord); obstructing His protectorship (i.e. refusing to be protected) is obstructing the enjoyment of the Lord.
348. Avanuṭaiya rakṣakatvakramam prapanna paritrāṇattile
connōm. Kuru-paripavamāvatu kēṭavarittinpaṭi
yaṇuṣṭiyātojikaiyum anatikārikaļukku upadēṣik-
kaiyum; manṭra paripavamāvatu arttattil vismrutiyum
vipari ārta pratipattiyum; tēvatāparipavamāvatu
karapratrayattaiyum aprāpta viṣayaňkaļile pravaṇ-
mākkukaiyum, tatviṣayattil pravaṇamākkātojikaiyum.
348. The modes of His protectorship are set forth in the *Prapanna Paritrāṇam*; contempt for the teacher consists in not practising what is prescribed by him and instructing those who are not qualified; contempt for the mantra consists in forgetting its correct meaning and giving it a wrong meaning; contempt for the god consists in devoting the three resources (thought, word and deed) to unworthy objects and failing to devote these to that object (the Lord).

The *Prapanna Paritrāṇam* is another work of
Pillai Lokācārya.

349. Ivaṇukku śarīrāvasāuattalavum ācārya viṣayattil
“ennait tīmaṇam ketuttāy” “maruvittoļum maṇame
tantāy” engu upakārasmruti naṭakkavēnum.
349. With regard to the ācārya, he (the disciple) should, until the termination of his body, behave, remembering the favour (of the ācārya) in this way, “you corrected my evil mind...” and “you conferred on me a mind that will always serve...”

Tiruvaiymoli 2.7.8:

“You are Vāmana, You are the father of cupid;

Your complexion is that of an emerald, Your eyes are like the lotus. In this way I offered my respects to your feet; You corrected my evil mind in such a manner as to make it pure and to remove the misery of samsāra. O Śrīdhara, what can I do to you in return?"

Tiruvaiyamoli 2.7.7:

"O my Lord, You are clever; You conferred on me a mind that will always serve Your lotus-feet, after saluting, praising and meditating in the following manner - - O my Vāmana! You who became Trivikrama! O my Lord! You with the red lotus - like eyes, possessed of charming red lips and shiny quartz-like feet!"

- 350. Manassukkut tīmaiyāvatu svakūṇattaiyum pakavat pākavata tōṣattaiyum niṇaikkai.
- 351. Evilness of mind consists in thinking on one's own virtue and on the defect of the Lord and the Bhāgavatas.
- 351. Tōṣam niṇaiyātōjikīatu kūṇampōlēyūṇṭāyirukkavaṇgru, illāmaiylālē.
- 351. He should give up thinking defect (about the Lord and the Bhāgavatas), not because it is there like his own virtue, but because it does not exist.
- 352. Tōṣamuṇṭegru niṇaikkil atu paratōṣamaṇgru, svatōṣam.
- 352. If thinking there is defect, it is not the defect of other but his own defect.
- 353. Svatōṣamāṇapati yēṇṇēṇṇil;
- 353. If it be said, "what is the manner of his fault?"
- 354. Svatōṣattālum pantattālum.
- 354. It is from his own defect and from relationship (i. e. he attributes his own defect to others with whom he is kindred).

355. Svatōśamillaiyākil kuṇapratipatti naṭakkum.
355. If it is not (due to) his own defect, then there would be ascertainment of virtue (in the Lord and the Bhāgavatas).
356. Naṭantatillaiyākil tōṣajñānamē tōṣamām.
356. In the absence (of this ascertainment of virtue) the knowledge of defect is itself defect.
357. Itutagakku avasaramillai.
357. There is no occasion for this (thinking fault).
358. Svatōśatiukkum pakavat pākavata kuṇāṅkāluk-kumē kālām pōrukaiyālē.
358. For, time is sufficient (to think) only of his own defect and of the virtues of the Lord and the Bhāgavatas.
359. Samsārikaḥtōṣam svatōśameṇṛu niṇaikkakkaṭavaṇ.
359. He should think that the faults of those caught in samsāra are his own faults.
360. Atukku hētu pantajñāṇam.
360. The knowledge of kinship (with those caught in samsāra) is the reason for (thinking) that.
361. “Irāippoṭutumenṇōm” eṇkaiyālē atutāṇ tōṇrātū.
361. Not even that comes to mind, from the saying, “We think not a moment...”

Periya Tirumoli 2. 6. 1 :

“The Lord who is staying at Kaṭalmallai which has plenty of coolness helpful to an interesting stay, and who, taking the form of a damsel, entered into the midst of harmful demons offering nectar to the gods only-we will not think even for a moment of those who do not think of such a Lord.”

362. Tōgruvatu nivartanārītanākā

362. Bringing (defects) to mind is for the purpose of removal.

363. Piratti, rākṣasikal kūṭam perumālukkum tiruvaṭik-kum ariviyātappōlē, tāpakkup piṭarceyta kūṭan-kaļai pakavat pākavata viśayañkaļil arivikkak kaṭavagallay.

363. He should not make known to the Lord and the Bhāgavatas, offences committed against him by others, just as the Goddess (Sītā) did not make known to the Lord or to Tiruvaḍi the offences of the demonesses.

Sītā did not complain to Rāma or Hanumān of her ill-treatment by the demonesses who held her captive.

364. Arivikka vuriyavagākappaṭa vāytigavatē sarvajña viśayañkalukkum maṭaikkumeggnānigratiye.

364. Has it not been said that even the all-knowing One (the Lord), who has the right to make known (faults), does not open His mouth but conceals all things.

365. Kūṭam ceytavārkalpakkal, poṭaiyum krupaiyum cirippum ukappum upakāra smṛutiyum naṭakka-vēḍum.

365. He (the disciple) should give to those who have committed offences (toward him), patience, compassion, a smile, joy and remembrance of favour.

366. Svatōśānusantānam payahētu; pakavat kuṭānu-santānam apayahētu.

366. Meditating on one's own faults is the cause of fear, meditating on the virtues of the Lord is the cause of fearlessness.

367. Payāpayañkalirāṇṭum mārāṭil ajñataiyē sittik-kum.

367. From reversing the two (i. e. seeing virtue in oneself and defect in the Lord) only ignorance is established.

368. Āṇāl “*nalivāññam eññukigrāy*”, “*ār̄rankarai-vāl maram pōlañcukigrēp*” *eñkira pācurāñkalukku atiyenñnenhil*.
368. If it be said, “What is the basis for the following utterances?”, “Do you cause me distress...”; “I am always full of fear like a tree growing on the bank of a river...”

Tiruvāimoli 7. 1 :

“O God who has the immeasurable māyā as your instrument! O Lord, eulogized by the gods! O Lord, on whom the three worlds are dependent! O most enjoyable one! O most helpful one! O the One who controls me! Do You cause me distress, tormenting me still by not making me reach Your lotus-like feet and by shutting me up by means of the five senses, so as to stay permanently inside? ”

Periya Tirumoli 11. 8. 1 :

“O God who is perceived by smell, taste, touch and sound! Even if you can say many things to me, I will tell one to You. I am always full of fear like a tree on the bank of a river, thinking that You may cause my birth in the future in the wombs of men.”

The question is, why do the Ālvārs express fear?

369. Pantānusantānam.

369. (The answer is that they are) meditating on (their) relationship (to the Lord).

The doubting fear that is expressed by the Ālvārs is natural to their relationship with the Lord and does not contradict 366.

370. Prajai teruvilē yiṭaṛit tāy mutukilē kuttumāpōle, nirupātika pantuvāy ḡaktanāyirukkiravan vilakkā-tojintāl appaṭic collalāmīṛē.

370. As a child, stumbling in the street, beats its mother's back (blaming the mother for its stumbling), so one can speak that way to one whose kinship is unconditional (the Lord) and who has the power (to prevent suffering) but does not prevent it.

371. Prajaiyaik kiṇarrin karaiyininqum vāṅkātoḷintāl tāyē tallinālennak kaṭavatirē.

371. If (she) does not take the child from the edge of a well and the child falls in, others will say that the mother herself pushed the child in.

372. Ivaṇuṭaiya aṇumati pēṛrukku hētuvalātāp pōlē aṇuṭaiya aṇumatiyum iļavukku hētuvaṇru.

372. As the assent of this one (the soul) is not the cause of profit, so also the assent of Him (the Lord) is not the cause of loss.

The Lord's grace, not the assent of the soul, is the cause of salvation ; the soul's bondage is not caused by the Lord, but by the soul itself.

373. Iranṭum iruvarkkum svarupam.

373. The two (assents) are natural to both.

The assent of the soul to salvation and the assent of the Lord to the bondage of the soul are in accordance with their natures and thus not the cause of such.

374. Iļavukkaṭi karmam ; pēṛrukkaṭi krupai.

374. Karma causes suffering; grace causes gain.

375. Maṛraippaṭi collil iļavukkuṇuppām.

375. Speaking otherwise is the cause of loss.

376. Etukka ninaikkiravanait tallināyenkai etāmaikkurup-piṛē.

376. Who wants to rescue a man who stood near him at a well and fell in and who then complains that he pushed him?

As the Lord reaches out His hand to the soul,
the soul should not accuse Him of causing its
bondage.

377. *Cirramuļavengra vanantarattile yivvarttattait tamē yaruļiceytāriye.*

377. This idea is given by the Ālvār after saying, "That would anger..."

Periya Tirumoli 11. 8. 2: The Ālvār shows awareness that the Lord is angry with his complaining :

"O God, skilled in wielding the discus, even if I possess sins that would anger you, let me tell you one thing - I stand very much trembling, like the mind of the navigators caught in a storm, with the fear that you may make me take birth in the wombs of men."

378. *Cirramuṇṭengarintāl collumpati yennennil, arulum ar̄tiyum ananyakatitvamum collappaṇum.*

378. If it be said, "If he (the Ālvār) was conscious of anger (on the part of the Lord), then how is it that he speaks thus (blame)??" (The answer is that) the grace (of the Lord) and the restlessness and helplessness (of the soul) make for such speaking.

379. *Cirinālum kālaikkaiṭik kolalāmpati yiruppānoruvanaip perṛāl ellām collalamige.*

379. Even though there is anger, all these things are said (by the Ālvār) since (he knows that) there is escape from them by embracing (His) feet.

380. "Krupayā paryapālayat", "Aricinattāl".

380. "Pardoned by grace..."; "By extreme anger..."

Rāmāyaṇa 5. 38. 34:

The descendant of Kakutstha, the protector, out of grace, pardoned the crow that fell on the ground seeking refuge, though it deserved to be killed.

The reference is to the crow who, desiring to make love to Sītā, pecked at her and made her bleed. Rāma wounded the crow, but then, responding to its plea, pardoned it.

Perumāl Tirumoli 5. 1 :

“Even if you don’t prevent the grief that has been given (me), there is no refuge except your feet. O mother, living at Vittuvakoṭu surrounded by a garden of flowers with fragrance everywhere! if by extreme anger, the mother who brought forth the child throws it away again, (the child) will be crying thinking of her grace only. I was like that.”

381. Tripāt vipūtiyilē paripūrṇānupavam naṭavā nīṛka,
 atu uṇṭatu urukkattātē, dēśāntarakatanāna putran
 pakkalilē pitru hrutayam kiṭakkumāpōlē, samsārikāl
 pakkalilē tiruvullam kuṭipōy, ivarkalaip pirintāl
 ārramāttātē, ivārkalōtē kalantu parimārukaikkuk
 karaṇakaleparānkalai koṭuttu, avār̄gaikkoṇtu vyā-
 parikkaikkīṭāna śakti viṣeṣaṅkaļaiyum koṭuttu,
 kaṅkāṇanīṛkil āṇaiyiṭu vilakkuvarkal eṇṛu kaṇṇuk-
 kut tōṛrātapatī uṛāṇukukira prajaiyait tāy mutukilē
 yaṇaittukkoṇtu kiṭakkumāpōlē, tānaṛinta sampan-
 tamē hētuvāka viṭamāttātē, akavāyilē aṇaittuk-
 koṇtu, āṭciyil toṭarci naṇenṛu vitātē, sāttaiyai
 nōkkiyuṭankēṭanāy, ivarkal asatkarmāṅkaļilē pravart-
 tikkumpōtu mīṭkamāttātē, anumati tānattaip paṇṇi
 utāsinaraip pōlēyiruntu mīṭkaik kiṭampārttu, naṇ-
 maiyenṛu pēritalāvatoru tīmaiyum kāṇātē neṝriyaik
 kottip pārttāl oruvaliyālum pacakāṇā tojintāl
 aprāpyameṇṛu kaṇṇa nīrōtē mīluvatu; taṇakkēṛa
 idām perṛa vaļavilē, eṇṇūraic connāy enpēraicconnāy
 enṇātiyārai nōkkīnāy avarkal viṭāyait tīrttāy

avarkaluk kotuňka niļalaik koṭuttay en̄āppōle cilavār̄rai yēr̄ittu, maṭimān̄kāyit̄u, ponvāṇiyān̄ ponnai uraikallilē yuraittu melukālē yetuttuk kāl kaļaņceñru tiraṭṭumāpōle, janma paramparaikal tōrum, yādruccikam prāsaṇkikam ānuṣaṇkikamenkiṇa sukruta višeṣaṇkalaiķ kar̄pittukkon̄tu tānē yavaṝrai on̄rupattākki naṭattikkon̄tu pōrum.

381. In the splendor of the three-fourths (Vaikuṇṭha), where the experience of complete fullness is going on, that enjoyment does not take any shape since the divine mind is always with those in bondage, like a father, not sleeping, remembering a son who is in another country. As if fleeing from (His) house, the divine will, going to the side of those in samsāra, being unable to bear them being separate (from Him), grants them organs and bodies for exchanging (with Him) and power by which to perform with these. Not visible to the eye, lest being seen (by them) they curse Him, saying, "Go away!". He dwells within embracing them unbeknowns to them, like a mother embracing her sleeping child unbeknowns to the child. Sharing their sorrows, protecting their being, not preventing their continuation in bad deeds, giving premission, standing as if indifferent, He searches for a way to rescue them. Without coming across even one defect that can be exaggerated into a virtue, He sheds tears just like a physician scratching the forehead (of a patient) to see if there is any blood and losing all hope when no blood is seen. As He gets a chance, if He can find any excuse, imagining that, "You said the name of My place", "You spoke My name", "You protected My devotees", "You removed their thirst", "You gave them shelter", then He grants them these qualities - - like a goldsmith testing gold on a touch-stone and with the aid of wax, collecting a gram of gold from what is rubbed off, He imagines distinctions of merit, however incidental and unintentional, over a series of births and multiplies them ten-fold to them.

The central concept of the passage is that unintentional good deeds (*yādruccika sukṛta*) form the basis of the Lord's grace.

382. Lalitā caritatikajile ivvārttam curukka moṣiyak kāṇalām.

382. This message is to be seen in (extenso) in the story of Lalitā and in other places.

Queen Lalitā, a favorite consort of the king of Varanasi, explained her favored position by reference to the events of a former birth. Therein as a rat, while trying to extinguish the lamp in the temple and help herself to food-offerings, she accidentally re-kindled the dying lamp; for that unintended favor to the Lord, she was reborn in high position. (From the *Viṣṇu Dharm Purāṇa*)

383. Ajñarāna manusyarkaḥ vājā tantānenērūppārkaḥ.

383. The ignorant think with indifference that (the Lord) simply blesses.

384. Jñānavānkaḥ “inṛgenaip poruṣākkit tannai yennul vaitiān”, “enñanpi ceyiēno veṇgeñcil tikajvatuvē”, “naṭuvē vaniuyyak koikiṇgra nāṭag”, “ariyātana varīvittavattā niçeytaṇavatī yēgarīyēgē”, “poruṣalāta veṇgaip poruṣākki yaṭimai koṇiāy”, “eṇṇaitiṁagaṇ keṭuitāy”, “maruvittoḍum maṇamē tanīy” egrītupeṭānīṛparkaḥ.

384. The wise (like Nammālvār), remembering (the Lord's actions), exclaim,

“This god placed Himself inside my mind, after considering me worthy enough -- why did He not care for me for a long time before? I pray that the Lord of Tiruper surrounded by hill-like buildings, should be kind enough to tell me the reason.”

(*Tiruvāimoli* 10.8 9)

“On the basis of what good deed does the Lord of Tiruvāṭṭār shine in my mind? -- that Lord whose form is comparable to water, collyrium and a standing mountain, who possesses the discus that returns to His hand after battling in

the desired place and whose head is scented by the sacred basil that gives forth fragrance on His body constantly.”

(*Tiruvāimoli* 10.6.8)

“How can I let go that Lord who looks bright after doing some mischief, looking into the eyes of the young cowherdesses? He who does mischief, who happens to be my Lord, who happens to be my life and who is like a lamp (illuminating all), He suddenly, one day, lifted me up!”

(*Tiruvāimoli* 1.7.5)

“O Lord who possesses high and baffling qualities and has neither equal nor superior, O Lord, born similar to all the things of this earth, O Lord, Your helping me by being a teacher, the father, the mother who caused my birth, and by being the life of all -- lowly that I am, I cannot measure all your favours.”

(*Tiruvāimoli* 2.3.2)

“O Lord, having Vaikuntha as your kingdom, having the discus as your weapon and having the eagle as the emblem on your banner, O Lord, having a color similar to black clouds, O Lord, staying in the city of Sirivaramangalam where many learned in the four Vedas reside by your grace! Accepting me as one worthy, even though I was worthless before, You accepted my servitude --I do not know the manner of repayment!”,

(*Tiruvāimoli* 5.7.3)

“You corrected my evil mind. . .”

(*Tiruvāimoli* 2.7.8, quoted at number 349)

“Conferred on me mind that will always serve. . .”

(*Tiruvāimoli* 2.7.7 quoted at number 349)

385. Bhāsyakārar kālattilē orunāl perumāl puṣappattaru]-untaṇaiyum pārttup periya tirumāṇṭapattukkuk kīṭāka mutalikāl ellārum tirāṭaviruntavaṭavilē ivvarattam prastutamāka, piṇpu piṭanta vāṛṭtaikaṭai smarippatu.
385. Let us remember the discussion which took place on this subject one day in the time of the Bhāsyakāra, when all the religious teachers had met in the assembly on the eastern side of the great hall, expecting the start of the divine procession.
- The question was raised as to why the Lord turns a particular person towards Him at a particular time, if salvation is by grace without reference to deeds. The answer given by the learned was that the Lord takes unintended good deeds (*yādṛcchika sukṛta*) as a pretext for accepting the soul—over a series of births He finds an excuse.
386. Ākaiyāl ajñātamāṇa napmaikalaiyē pārācākak-koṇṭu kaṭākṣiyāṇiṛkum.
386. Therefore, it is seen that goodnesses done unknowingly are taken as qualification.
- Examples : a person goes to the market and unintentionally passes the temple; or, chasing a cow, a man happens to go around the temple; or watering flowers, one accidentally waters a tulasi plant.
387. Ivaiyunkūṭa ivanukku viṭaiyumpatiyirē ivantangai mutalilē avāṇi sruṣṭittatu.
387. Even these (unknowingly done deeds) are produced to this one (the soul) in the body He (the Lord) first brought forth to this one.
388. Atutaṇṇai nirūpittal ivāṇi taṇṇaku onṛum ceyyavēṇṭā-tapatiyāyirukkum.

388. From pondering this, (it is seen that) it is not necessary for this one (the soul) to do anything.

389. Paļaiyatāka uļuvatu naļuvatu viļaivatāyppōrum
kṣētrattile utirimūlaittu palaparyantamāmāpōlē, ivai-
tān tannatayē viļaiyumpati yāyīgru pattiyuļavaṇ
paļam puļattai sruštita kāttaļai.

389. As in all directions, the seed that has fallen accidentally grows up to maturity in fields where ploughing, planting and reaping have long continued, in the same manner, the Ploughman of Bhakti (the Lord) creates, in dry land, fruit to this one (the soul) which has sprung up of its own accord, as it were.

390. Avaitānevai yepāl.

390. You may ask, "What are these (fruits)?"

391. Pūrvakruta puṇyāpuṇya palankajai cilakālam pujittu,
uttarakālattil vāsanai koṇtu pravarttikkumattanai
yennumpaṭi kaiyolinta tacaiyilē, 'nāmār ?, nām nīra
nilaiyētu', namakkigimēl pōkkatiyētu?" engru
piļappaga cila nīrupana višeṣāṅkaļ unṭu; avaiyātal
muṇpu conṇavaiyātal.

391. (To souls) having experienced for a long time the fruits of good and bad deeds done in former births and in the future feeling disinclined towards (*karma* and its fruits) with the thought that life just continues on the (lateat) impressions (of past *karma*), there are questions as to origin, "Who are we?", "What was our original position?", "Where are we going?". these are the (fruits) referred to earlier.

Such reflections are the result of seeds sown by the Lord and are the first indications of the soul's turning toward the Lord.

392. "Yathā hi moṣakāḥ pānthe" engru totānki itiguļaiyu
kramattai pakavac cāstrattile colligru.

392. The manner of this is explained in the scriptures of the Lord (the *Pāñcarātra Āgama-s*), beginning with, "As thieves in the case of a traveller....."

Ahirbudhnya Samhitā 14. 34 :

"As thieves in the case of a traveller who has gone away, leaving his belongings, will cease all efforts at stealing when he comes back."

A traveller (the Lord) leaves his baggage (the soul) unattended; thieves (pūṣya and pāpa) are about to steal it, when the traveller returns; the thieves run away at the very sight of the traveller.

393. "Veṛitēyarul ceyvar" enṛiv varttattai spaṣṭamāka arulicceytāriṛē.
393. Is not this clearly stated in the words, "Gives grace without any expectation...?"

Tiruvāimoli 8. 7. 8:

"I do not know any other favour ! The Lord who controls me heartily gives grace without any expectation to those whom He gives (it). He, keeping in his stomach the three worlds, in a manner not affecting their routine, has taken a place in my mind, even though I am infinitisimally small."

394. "Ceyvārkaṭku" enṛu arulukku hētu sukruta meppāni-nṛatē yegnil; appōtu "veṛitē' eṅkīra vitam cēratu.
394. If it be said, "Are not good deeds the cause of grace by the words, 'to those who do' ?" (the answer is) that then (i. e. if you take the words in that sense) there is disagreement with the words, 'without expectation.'

The questioner takes 'ceyvārkaṭku' to mean, "to those who do (good deeds)", rather than, "to those whom He gives (it)."

395. Pakavatāpimukkyam sukrutattālaṇṛikke pakavat-krupaiyāle piṛakkipatu, atvesam sukrutattāle yegnil; inta pala viśeṣattukku attai sātanamākka vonṇātū.

395. If it be said that the Lord's turning His face toward the soul arises from grace and not from good deeds, but the lack of hatred (toward the Lord) arises from good deeds, then, it is answered, that this special fruit cannot be from that means.

The lack of hatred of the Lord could not result merely from good deeds.

396. Śāstramum vitiyātē nāmumāriyātē yirukkīra vittai sukrutam en̄u nām pēriṭukīra paṭi yennennil, nāman̄ru, iśvaranen̄u kēṭṭirukkaiyāyirukkum.
396. If it be said, "How can we give the name, 'good deeds', to actions not enjoined by the scriptures and unknown to us?", the answer is, it is often heard, "not by us, but by the Lord."
- We do not call these actions good deeds, but the Lord does--this is the wonder of grace.
397. Ivvartta viṣayamāka ālvākaṭ pācūraṅka]il paraspara viruttam pōlē tōṛgumavaṛgi]il collukīra parihāramum, maṛyumunṭāna vaktavyaṅka]um vistarapayattiālē collukīrīlōm.
397. As to this, there seems to be statements contrary to one another in the hymns of the Ālvārs, but we abstain from discussing these from fear of diffuseness.
- Sometimes the Ālvārs appear to speak of good deeds as the occasion for grace, and at other times they speak of grace without cause.
398. Ākaiyāl ivēg vimukāṅga tacaiyiluṅkūṭa ujjivik-kaikku kruṣi pannīga iśvaragai yanusantittāl eppōtum nirpparanāyē yirukkumiṭṭapai.
398. Therefore, if this one (the soul) merely thinks of the Lord who laboured for the uplift (of the soul) even when this one was in a state of turning away (from Him), this one can be free from worries.

399. “Etir cūlal pukku”

399. “Grace has encompassed my Lord who took the three strides in order to favour me. He took many births in order to stand against me in all my births and at all times, so that I may firmly dance and sing the hymns comprised of praise of His great qualities without minding about any other thing and with the thought that I have no succour other than the Slayer of Madhu.”
(Tiruvāimoli 2. 7: 6)

400. Oruvaṇaippitikka nīgaittu ūraivalaivāraippolē vyāptiyum.

400. Likewise, to catch one person, people pervade the whole village.

The Lord pervades everywhere just to catch one soul.

401. Sruṣṭyavatārātikālaippolē svārttamāka vengriye jñānātikar anusantippatu.

401. The wise consider that to be the intention of the (Lord's) creation and avatāras.

402. Karmapalampolē krupāpalamum anupavittē yāga-vēnum.

402. Like the fruit of *karma*, the fruit of grace also must be ended through experiencing it.

403. Krupai perukappukkäl iruvar svātantaryattālum takaiya voṇṇātapaṭi yirukaraiyumaļiyap perukum.

403. If the grace of the Lord begins to flow in a great flood, leaping both banks, none can stop it.

404. Payahētu karmam; apayahētu kārunyam.

404. *Karma* is the cause of fear; grace is the cause of fearlessness.

405. Payāpayañkajirantum mārimārip prāptiyajavum natakkum.
405. Fear and non-fear, these two by turns, will go on until attainment (of the Lord). (The soul in bondage undergoes both.)
406. Nivartyajñānam payahētu, nivarttaka jñānam apayahētu.
406. Knowledge of that which is to be removed (i. e. *karma*) causes fear ; knowledge of the removing (by grace) causes non-fear.
407. Svatāntragai upayamākattrāg parrigapōtiñē ipprasāñkantāgullatu.
407. This situation prevails only when there is attachment to Self-dependent one as the means.
408. Uṇṭapōtoruvārttaiyum uṇṇātāpōtoruvārttaiyum colluvār pattuppērunṭiñē. avarkal pācūrañ koṇṭanru ivvarttamārūtiyiñuvatu.
408. Indeed, there are ten persons whose speech has one intent if they have eaten and another intent if they have not. It is not from their efforts that this meaning is ascertained.
- Now begins consideration of the importance of the *ācārya*. One cannot always rely on ten of the Ālvārs as sometimes they speak out of experience of the Lord and sometimes they speak without that experience.
409. Ayarkaļaic cirittiruppāroruvaruṇṭiñē; avarpācūrañ koṇṭu ivvarttamārūtiyiñakkatāvōm.
409. One there is (i. e. Madhurakavi) who kept laughing at these; from his word we should ascertain this meaning.
Madhurakavi laughed at the other Ālvārs because they had no *ācārya*.
410. Svarupattukkum prāpyattukkum cēratirukkavēñumiñē prāpakam.

410. The means should be suitable to the essential nature (of the soul) and to the goal (the Lord).

The *ācārya* is so suitable.

411. Vaṭukanambi ālvāṇaiyum āṇṭānaiyum irukaraiyarenpar.

411. Vaḍuka Nambi says that Ālvāṇ and Āṇḍān are double-minded men.

Ālvāṇ and Āṇḍān (Kūrattālvāṇ and Mudaliyāṇḍān), disciples of Rāmānuja, would sometimes seek out the Lord and at other times seek their *ācārya*.

412. Prāpyattukku pratamaparvam ācārya kaiṅkaryam ; matyamaparvam pakavat kaiṅkaryam; caramaparvam pākavata kaiṅkaryam.

412. The first step to the goal is service of the *ācārya*; the middle step is service to the Lord; the last step is service to Bhāgavatas.

413. Svarūpa prāptiyai sāstram puruṣārttamākac collāni ka prāptipalamāyk koṇṭu kaiṅkaryam varukiṛappōlē sātyavivruttiyāyk koṇṭu caramaparvam varakkaṭavatu.

413. Scripture teaches the attainment of self-nature as the ultimate goal of man; since service comes as the fruit of attainment, the last step comes as the further extension of the ultimate goal.

414. Itu tāp turlapam.

414. This (the last step), indeed, is difficult to achieve.

415. Viṣayapravaṇaṇukku attaiviṭtu pakavat viṣayattile varukaikkulla arumai pōlaṇru, pratamaparvattaiviṭtu, caramaparvattile varukaikkulla arumai.

415. Leaving the first stage and coming to the last stage is more difficult than leaving attachment to sensory objects and coming toward the Lord.

416. Añku tōşatarśanattālē mījalām; iñkātu ceyyavonñātū.
 416. In the latter case, there may be turning away (from sensory objects) at the sight of defects; in the former case, there are no defects to make it so.

Turning from the Lord to the Bhāgavata is difficult because there are no defects in the Lord.

417. Tōşamunñtāgālum kuñampōlē upātēyamāyirukkum.
 417. Even if defect should appear, like virtue, it is acceptable.
 418. Lōkaviparītamāyīrē iruppatu.
 418. It is as the reverse of the world.

When one finds defects in the world, one turns away; this is not so when one finds defects in the Lord.

419. Kuñam upātēyamākaikkītāna hētu tōşattukkumunñtīrē.
 419. The very same reason one takes for virtues applies to the taking of defects.

The soul's relationship to the Lord is a natural one; rather than one based on the Lord's attributes; therefore, one accepts whatever appears to belong to the Lord, whether it appears as a defect or as a virtue.

420. Nirkruñagengru vāy muñuvatañku muññe kruñāvāgengru collumpatiyāyiruntatirē.
 420. There is the teaching that He is unmerciful and before the mouth is closed (the teaching) that He is merciful.

Sometimes the Ālvārs say the Lord is merciful immediately after saying He is unmerciful.

421. Ippati collumpati paññirru krupaiyālēyenru snehamum upakārasmrutiyum nañnatatirē.

421. There has been love and gratitude (on their part) that out of grace this teaching (the teaching concerning salvation) has been given.

422. Nirkrupaṅāka gāṅkittue collumavastaiyilum
kāraṇattai svakatamākavīṭē collīṭgu.

422. Even in the state of saying He is unmerciful, the cause is said to be the self alone.

They recognize that the fault is their own and not the Lord's.

423. Kuṇatośāṅkaļirantum kṣudra puruṣārttattaiyum
puruṣārtta kāṣṭaiyaiyum kulaikkum.

423. Virtue and defect (of the Lord), these two put an end not only to petty aims, but even to the highest aim (i. e. service of Bhāgavatas).

Sometimes grace overwhelms the Ālvārs such that they lose sight of service to the community of Bhāgavatas.

424. Nityaśatrūvāyīṭē yiruppatu.

424. (The enjoyment of the Lord) is an eternal enemy.

425. Ippati prāpyattai yaṛutiyiṭṭāl atukku satruśamāka -
vēnumiṭṭē prāpakaṁ.

425. If the goal is to be accomplished in this way (see 412), the means should be suitable to that.

426. Allātapōtu prāpya prāpakaṅkaļukku aikyamillai.

426. Otherwise, there is no identity of goal and means.

427. Isvaraṇaippaṭṭukai kaiyaippiṭittuk kāriyaṅkoḷlumō-
pāti; ācāryaṅaip paṭṭukai kālaippiṭittuk kāryaṅ-
koḷlumōpāti.

427. Embracing the Lord is like taking, by grasping the hand; embracing the ācārya is like taking, by grasping the foot.

428. Ācārya p iruvarkkum upakārakāṇ.
428. The *ācārya* serves both (the soul and the Lord).
429. Iavarāgukku sēsavastuvai yupakarittāṇ; cētanaugukku sēsiyai yupakarittāṇ.
429. To the Lord he shows the *sēsa*; to the soul he shows *Śesi*.
430. Iavarantānum ācāryatvattai ācaippaṭṭirukkum.
430. The Lord himself desires ācāryahood.
431. Akaiyigē kuruparamparaiyil anvayittatum, śrīkītaiyum apayapratānamum arulicceytatum.
431. Therefore, there is (His) association in the line of teachers, and the teaching of the *Gītā* and of the grant of fearlessness (in the Vibhīṣaṇa-episode of the *Rāmāyaṇa*)
The Lord himself takes the role of *ācārya* on, more than one occasion.
432. Ācārya gukku satruśa pratyupakāram-paṇṇalāvatu vipūticatushayamum iivaravayamumuntākil.
432. If there is to be suitable return of service made to the *ācārya*, there must be four kingdoms and two Lords.
Since there is only one Lord and two kingdoms (the earthly and the heavenly), it is impossible to repay the *ācārya*.
433. Ivara sampantam pantamōkṣaṅka jiraptukkum potuvāyirukkum ; ācārya sampantam mōkṣattukkē hētuvāyirukkum.
433. Common to both bondage and release is relationship to the Lord. The relationship to the *ācārya* is only for the cause of release.
434. Pakavallāpam ācāryapālē.
434. The attainment of the Lord is through the *ācārya*.

435. Ācāryalāpam pakavāñālē.

435. The attainment of the ācārya is through the Lord.

436. Upakāryavastu kauravattālē ācāryañilkkāttil mikavum-upakārakap iśvarap.

436. The Lord is more exalted than the ācārya through the greatness of the thing gifted.

437. Ācārya sampantam kulaiyātē kitantāl jñānapaktivairākyāñkal uṇṭākkik kollalām. Ācārya sampantam kulaintāl avai yuṇṭāgālum prayōjagamillai.

437. From abiding without giving up connection with the ācārya, knowledge, devotion and renunciation may be grasped ; from the leaving off of connection with ācārya, there is no purpose for these, even if they arise.

438. Tāli kiṭantāl puṣaṇāñkal paṇṇippuṇḍalām ; tālipōgāl puṣaṇāñkālēlām-avatyattai viļaikkum.

438. The Tāli abiding, jewels may be prepared and worn ; the Tāli gone, jewels give rise only to disgrace.

The Tāli is the sacred necklace worn by a woman as a symbol of the marriage commitment. When the Tāli is no longer worn at the death of the husband, the widow should no longer wear jewels.

439. Tāmaraiyai alarttakkaṭava ātityantānē niraippirintāl attai yularttumāpōlē, svarūpa vikāsattaip paṇnumiś-varan tānē, ācārya sampantam kulaintāl attai vāṭappāṇum.

439. As the very sun which causes the lotus to blossom, dries it up when it is separated from water, so the same Lord who causes the blossoming of the essential nature (of the soul) causes the fading of that when the relationship with the ācārya has ended.

440. Ittaiyōjiya pakavat sampantam durlapam.
440. Without this (relationship to the *ācārya*), it is difficult to attain relationship to the Lord.
441. Iraṇṭumamaiyātō, naṭuvil peruvukutī yēppēggil;
441. The two (the *ācārya* and the Lord) are appropriate, but why the intervening noble family (the Bhāgavatas)?
442. KoṭiyaiKKōkompilē tuvakkumpōtu eullikkal vēṇṭumāpōlē, ācāryānvvayattukum itu vēṇum.
442. As there is need of small sticks when raising creepers to their props, so there is need of this (the noble family) for making association with *ācārya*.
443. Svāpimānattālē iśvarāpimānattaik kulaittukkonṭa vivāgukku, ācāryāpimānamōjiya katiyillaiyeṇgu pil̄ai palakālum aruḷicceyyak'kēṭitirukkaiyayirukkum.
443. (Vaṭakkuttiruvīti) Pillai was often heard to say, "There is no way except the affection of the *ācārya* (*ācāryābhīmāna*) for him whose self-conceit blocks the affection of the Lord."
- Vaṭakkuttiruvītip Pillai (Lokācārya's father)
heard the above exposition from his guru
Nampillai.
444. Sva svātantryapayattālē pakti naļuvirgu.
444. Bhakti is lost from fear belonging to independence.
- One who follows the path of *bhakti* necessarily asserts himself; consequently, he is subject to the fear that the Lord will not help him.
445. Pakavat svātantryapayattālē prapatti naļuvirgu.
445. Prapatti is lost from fear that arises from the independence of the Lord.
- Since one does not know what the Lord is going to do, there may be hesitation in surrendering.

446. Ācāryanaiyum tān paṛgumparrū shamkāra karppamākaiyālē, kālankonṭu mōtiramitumōpāti.
446. Since attachment to the *ācārya* is itself pregnant with pride, it is like taking a ring from the god of death (inviting destruction).
- Any self-assertion or independence on the part of the seeker disallows true surrender to the Lord as the only means. Therefore, the *ācārya*, who is free of pride, should initiate the relationship.
447. Ācāryāpimāṇamē yuttārakam.
447. The affection of the *ācārya* alone is deliverer.
448. Kaippat̄ta poruļaik kaivit̄tu putaitta poruļaik kaṇicikkak kaṭavanallag.
448. One should not throw away treasure that is in the hand desiring treasure that is in the earth.
The *ācārya* is close at hand.
449. Vitāypirantapōtu karastamāṇa utakattai upēkṣittu, jīmūta jalattaiyum sākara salilattaiyum seritsalilattaiyum vāpikūpapayassukkajaiyum vāñcikkak kaṭavaṇallag.
449. When there is thirst, let not one disregard the water lying in the hand, desiring the water of clouds, the ocean, the river, tanks or wells.
450. Pāṭtukkēṭkumiṭamum, kūppiṭukēṭkumiṭamum, kutitavitaṭamum, vaṭaitta viṭamum, ūṭtumiṭamum ellām vakuttaviṭamē yēṇ̄irukkakkāṭavan.
450. The place where songs are heard, the place where calls (for help) are heard, the place of the step, the place of surrounding, the place of feeding : one ought consider all these as appropriate (as *ācārya*) (to the soul).
The place described is the place of the Lord where the nityasūris praise, the place where devas

call on the Lord for help, the places of incarnations of the Lord, where the Lord is omnipresent and where the Lord feeds the soul. To the seeker, the *ācārya* should be all the above.

451. Ivañukku pratikūlar svatantrarum tēvatāntaraparamrum ; anukūlar ācārya paratantrar ; upēkṣaṇiyar iṣvara paratantrar.

451. Those who are independent and those who worship other gods are against this one (the soul) ; those dependent on the *ācārya* are friends and those who are obedient to the Lord are not to be regarded.

The latter are not hostile to the seeker, but they are not going about the matter in the right way, i.e. through the *ācārya*.

452. Jñānañuṣṭānkañkāraṇtum allātārkku upāyāñkamā-yirukkum ; ivaguñku upāyāñkamāyirukkum.

452. The two, knowledge and practice, are accessories to the means for others (those who do not have an *ācārya*) ; for these (who have an *ācārya*), they are accessories to the goal.

What is part of the means for others, is part of the result of having attained the Lord for one who has the affection of an *ācārya*.

453. Ivaguñku niṣittānuṣṭānam tañnaiyum piñaraiyum nacippikkaiyälē tyājyam.

453. For him (the *prapanna*) there is renunciation of forbidden practices, lest there be destruction to himself and to others.

454. Tāñ nacikkigatu mūñçapacārattilum anvayikkaiyälē ; piñar nacikkigatu tañnai yanātarittum tannagust-āgattai yañkikarittum.

454. From connection with the three faults (faults toward the *ācārya*, the Lord and the Bhagavatas), he would be destroyed; neglecting him or agreeing with his practices, others would be lost.

455. Vibitapōkam niṣittapōkampōle lōka viruttamumāngu; narakahētuvumagru; āyirukkacceytē svarūpaviruttamumāy vēdāntaviruttamumāy prāpyaspratipantakamumāy irukkaiyālē tyājyam.
455. Unlike unlawful sexual enjoyment, lawful enjoyment is not condemned by the world nor the cause of hell; even so, both of these are to be renounced as opposed to essential nature, opposed by the Vedānta and a hindrance to attainment.
456. Pōkyatāputtikulaintu tarmaputtyā pravartttitalum svarūpam kulaiyum.
456. Even by giving up sexual pleasures as means of enjoyment and adopting them on the basis of *dharma*, there is destruction of essential nature.
 Even on the basis of *dharma*, sexual activity is a distraction from complete surrender to the Lord through the *ācārya*.
457. "Kṣetrāṇi mitrāṇi" enkiṛa ślokattilavastai piṭakka-vēṇum svarupam kulaiyāmaikku.
457. That there be no destruction of essential nature it is necessary to live in the state (shown) in the verse "Fields, friends..."
- Hastigiri Mahātmya :*
 "Whether fields, friends, wealth, sons, wife, animals or house-property, O Lord, for those who are drawn to (Your) lotus-feet, all these become harmful."
458. Prāpyapūmiyil prāvāṇyamum, tyājyapūmiyil jihāsaiyum anupavālāpattil ātmatarapāyōgyataiyum, upāya catuṣṭayattukkum vēṇum.
458. Becoming devoted to the situation of attainment, desiring to abandon the situation of separation, and being unable to bear the soul in the absence of experience (of the Lord), these are necessary to the four *upāyas*.

The four *upāyas* are : *bhakti*, *prapatti*, the Lord Himself directly and the Lord through grace. One may attain by the self-effort of *bhakti* or *prapatti*, by the grace of the Lord through self-effort or purely by the grace of the Lord. The last two may be interpreted in terms of *acārya* as well.

459. “*Pañutakatongarintēn*” enkira pāttai pūrvopāyat-tukku pramāṇamāka anusantippatu.
459. The words, “I have understood something which won't be in vain...”, are to be considered as authority for the former *upāya* (i.e. by the grace of the *acārya* through self-effort).

Fourth Tiruvantadi, 89 :

“I have understood something which won't be in vain, worshipping those who resort to the Lord, meditating on the feet of the Lord of the milk ocean, without any distraction—whoever enjoys this life with humility will destroy the sins attached (to the soul), will open the doors of Vaikuṇṭha and remain there with greatness.”

460. “*Nallaven tōlī*” “*māṛāya tānavanai*” enkira pāttuk-kaṭaiyum stōtrattil muṭinta ślokattaiyum ‘paśur manusyah’ enkira ślokattaiyum itukku pramāṇamāka anusantippatu.
460. “O my good maid!...”; “Will themselves vanquish those...”- these stanzas and the sloka at the end of the the *Slotra* (*Ratna*), and the sloka, “Cattle or humans...”, should be considered authority for this *acāryābhimanā*.

Nācchiyār Tirumoli 10.10 :

“O my good maid! the supreme Lord, our supreme one, elevated on the serpent-couch, is wealthy, great Lord; we are small men; what can we do? Viṣṇucitta (Periyālvār) of Śrivilliputtur, if he is able to obtain a suitable prize from their god, let me see that!” (Āndal is languishing—the Lord is such a big man,

perhaps He doesn't care—her father, Periyālvār, will help her out.)

Fourth Tiruvantādi, 18 :

“The merits of those who praise those that praise in a special way the man-lion that ripped open the chest of the inimical demon, with sharp nails, will themselves vanquish those of the latter (the merits of those who praise the Lord directly).” (The point seems to be that the merits of praising the Bhāgavatas are greater than those who praise the Lord without the good offices of an *acārya*.)

Stotra Ratna 65 :

“Grant me your grace regardless of my own conduct, having in view my grand-father, Nāthamuni, the self-possessed one who is the extreme excellence of sincere love to your lotus-feet.

Source unknown :

“Cattle or humans or birds, who associate with Vaiṣṇavas, by that alone they will enjoy that highest place of Viṣṇu.”

461. Ācāryāpimāṇṭāṅ, prapattipōlē upāyāntaraṅkalukku sṅgamumāy svatantramumāyirukkum.
 461. Ācāryābhīmāna, like *prapatti*, is an accessory to other means as well as an end in itself.
 462. Paktiyilaśaktāṅgukkup prapatti ; prapattiylilaśaktanukku itu.
 462. *Prapatti* is for those who are not able to do *bhakti*; this (*ācāryābhīmāna*) is for those unable to do *prapatti*.
 463. Itu pratamam svarupattaip pallavitamākkum, piṇḍu puṣpitamākkum, anantaram palaparyantamākkum.
 463. At first this (*ācāryābhīmāna*) makes the essential nature produce a sprout, then produce a flower and finally, the full fruit.
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20	23		vyavasthitankal
20	26		Vaigyas
21	15		could be seen
22	13		atikāri*
22	26		palam
23	5 from below		*kēṇṭu
33	21		Aṭimai
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40	22		nāo p̄iggumug
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63	23		tyājya*
63	3 from below		tastam°
67	15		*yarulināt
68	5 from below	<i>add</i>	after Jaṭāyus : Periya Nampi addressed Uṭayavar thus : "I am not superior to Rāma nor is (Māgaraneri Nampi) inferior to Jaṭāyus."
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